

UNIVERSITY OF TORONTO



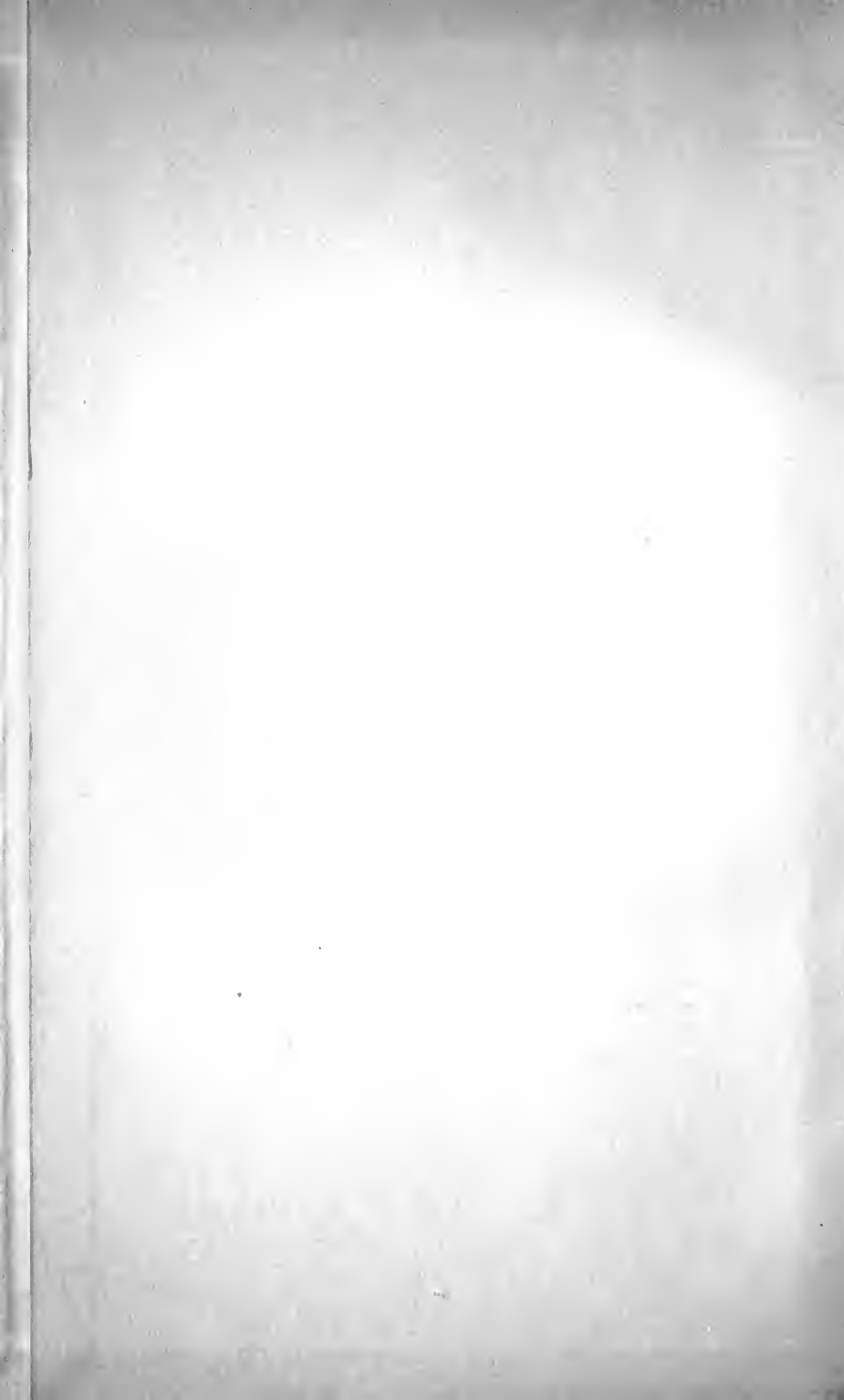
3 1761 01520434 0

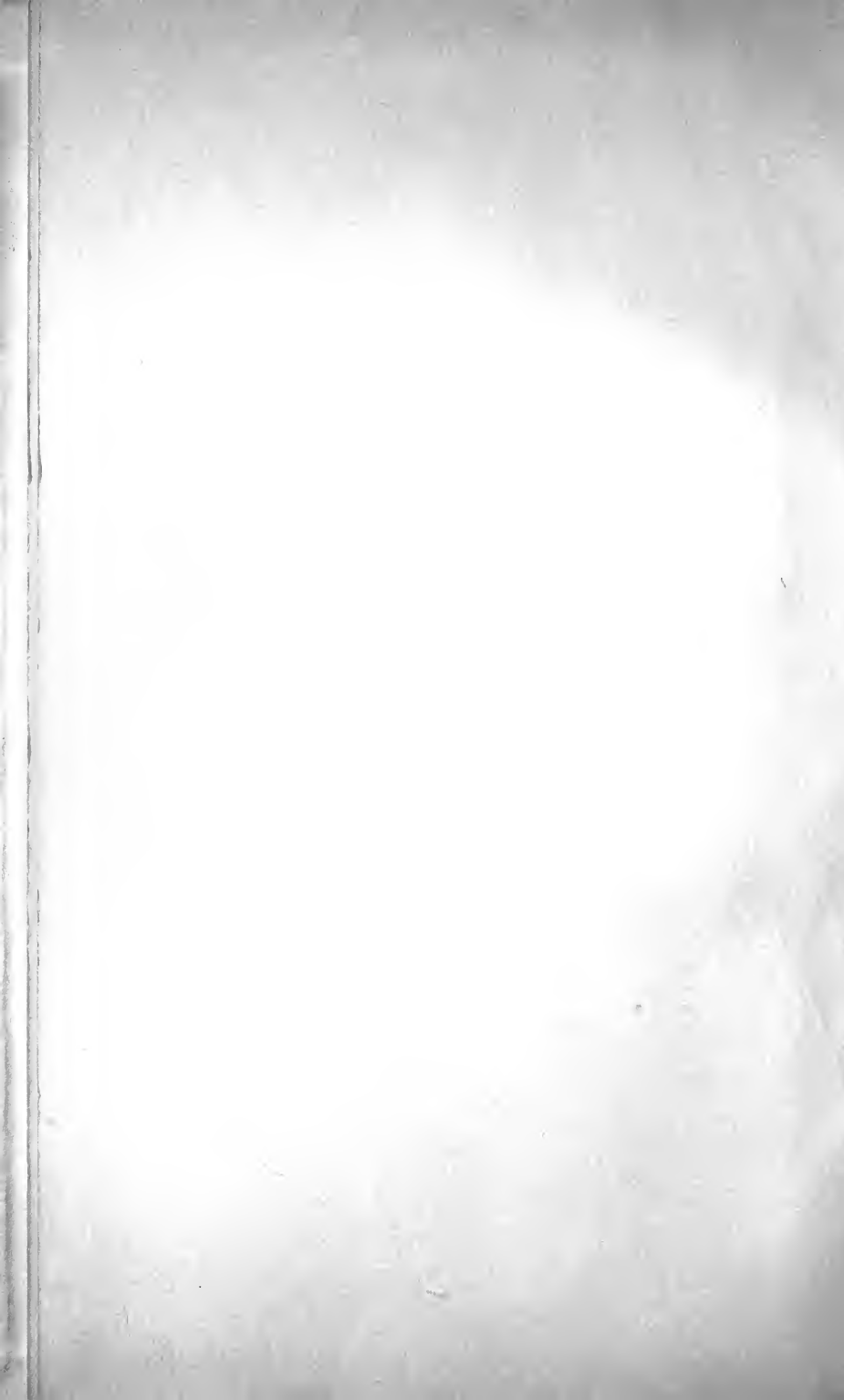
HANDBOUND
AT THE



UNIVERSITY OF
TORONTO PRESS







25 3493

ILLUSTRATIONS

OF

ANGLO-SAXON POETRY.

BY

JOHN JOSIAS CONYBEARE, M.A., &c.

LATE PREBENDARY OF YORK AND VICAR OF BATH EASTON; FORMERLY STUDENT OF
CHRIST-CHURCH, AND SUCCESSIVELY PROFESSOR OF ANGLO-SAXON
AND OF POETRY IN THE UNIVERSITY OF OXFORD.

EDITED,

TOGETHER WITH ADDITIONAL NOTES, INTRODUCTORY NOTICES, &c.,

BY HIS BROTHER

WILLIAM DANIEL CONYBEARE, M.A., &c.

RECTOR OF SULLY.

Of Gothic structure was the Northern side,
O'erwrought with ornaments of barbarous pride:
There huge Colosses rose, with trophies crown'd,
And Runic characters were grav'd around.
There on huge iron columns, smear'd with blood,
The horrid forms of Scythian heroes stood;
Minstrels and Scalds (their once loud harps unstrung),
And youths that died, to be by Poets sung.

Temple of Fame.

LONDON:

PRINTED FOR HARDING AND LEPARD,

PALL MALL, EAST.

1826.

LONDON:
PRINTED BY RICHARD TAYLOR,
SHOE-LANE.



PR
1505
C58

18614
2/12/91

PREFATORY NOTICE.

IT appears desirable to the Editor of the following work to explain in a few words the circumstances which have led to its publication in the present form. The attention of the late Author had long been directed to the illustration of the early history of English Poetry; and his appointment to the professorship of Anglo-Saxon in the University of Oxford in the year 1809, naturally rendered the metrical remains extant in that ancient language objects of his more particular investigation. The origin of the present volume is to be found in the Terminal Lectures which, in virtue of that office, he was called upon to deliver: in whatever degree therefore it may be considered as forming a valuable accession to this branch of letters, it will afford an additional proof of the tendency of our Academical Institutions to cherish an enlarged spirit of literary inquiry on subjects far remote from those peculiar studies, which their opponents have erroneously and injuriously represented as forming the sole objects of a system stigmatized,—with little practical knowledge of its true nature or results,—as narrow, illiberal, and exclusive.

In preparing his materials for these lectures, the Au-

thor was not contented merely to avail himself of the documents already rendered accessible through the medium of the press by his predecessors in the same path of investigation ; but devoted much time to an examination of the Manuscript stores of the Bodleian and Cottonian libraries, and more than once visited Exeter for the express purpose of consulting the valuable collection of Saxon poetry bequeathed to the library of that cathedral by Bishop Leofric. Some detached portions of the original matter thus collected, were from time to time communicated to the public through the channel of the *Archæologia*, *British Bibliographer*, &c.

The pursuits thus fostered by the tenour and opportunities of Academical life were in 1812 exchanged for clerical duties in a country village. These duties, and the theological studies connected with them, now engrossed, as they justly claimed, his chief attention ; and engagements merely literary or scientific were henceforth less pursued, than indulged in as affording that *change of occupation* which to active minds is *rest*, especially where early habits and languid physical powers indispose for more healthful relaxation. Under these circumstances, to which was added a less easy access to our public libraries than had hitherto been enjoyed, the further prosecution of these favourite researches was long suspended : nor was it again resumed, otherwise than in the hope of rendering subservient to a purpose of parochial usefulness¹ the profits which might be expected to accrue from

¹ The object in question was the erection of a village school. Proposals for publishing by subscription, in aid of that object, "Illustrations

the publication of a work, obviously calculated to supply a desideratum of no inconsiderable importance in the history of the poetical antiquities of our language. In this view, the task of enlarging and methodizing his materials was recommenced with much ardour: but many delays intervened, and the object alluded to had been accomplished from the Author's private resources, before

of the early History of English and French Poetry," were circulated in the autumn of 1817, and an advertisement explaining in detail the contents of the proposed work inserted in the *Gentleman's Magazine* for August in that year. It was originally intended to have included not only the Saxon specimens now printed, but other unpublished materials connected with the earliest period of English poetry, and that of the Norman-French school.

If any one should consider the mention of the circumstances above noticed as devoid of public interest, and therefore standing in need of apology, that apology must be found in the feelings of the Editor, which induce him to dwell with peculiar satisfaction on such recollections of the spirit in which the late Author regarded the obligations of his profession, and endeavoured to render even these relaxations of his leisure hours subordinate to the higher purposes which they enforce. Under the same influence the Editor cannot refrain from subjoining a private memorandum relating to the present work, which is very characteristic of this habitual bias of the writer's mind:—it refers to the completion of the Analysis, &c. of the poem of Beowulf for the press. "*Tandem (Deo tempus, copiam ac salutem sufficiente) labor in hunc librum impendendus (opere scilicet integro diligenter perlecto, compendio ejus Anglicè exarato, particulisque quamplurimis metricè, ad verbum quâ fieri potuit, redditus) absolutus est, exeunte mense Octobris A. S. H. 1820.*"

Σοὶ χάρις ὅς πάντων μεδέεις, καὶ πάντα θεωρεῖς·

Ἄλλὰ Σὺ δὸς μ' ἀπὸ τοῦδ' ὁσίωτερ' ἐπ' ἔργα τρέπεσθαι."

It cannot surely be destitute of usefulness to exhibit the consistent homage of a powerful mind to religious truth in the unsuspected moments of its privacy.

the first sheets were forwarded to the press. The design therefore of a publication by subscription was abandoned : but the work so undertaken was allowed to proceed, through very gradually, and only as the occasional amusement of leisure hours. Other causes of procrastination, not resting with the Author himself, arose from the peculiar impediments attending on the typographical details of a publication like the present ; and from the united operation of these, he had at the time of his sudden decease only corrected the proofs as far as page 80, and left in a state of complete preparation for the press the transcript of that portion of the work which extends to page 163. The task of publication thus devolved on the present Editor, who had for this purpose to arrange the detached communications to the *Archæologia* and the MS. materials already alluded to ; incorporating them in their proper relative situations, according to his conception of the original design, and supplying such connecting and illustrative matter as appeared requisite to the end in view. The manner in which he has endeavoured to execute this office will be found more fully explained in the Advertisements to the Introductory Essay and the Appendix. Of the merits of a work proceeding from a relative to whom he was bound by so many ties, it is not for him to speak : and the difficulty of doing so must be increased when the "*sacra et major imago*" of the departed is seen invested with a peculiar character of sacredness, and magnified in all its proportions, through the mists of the valley of the shadow of death.

CONTENTS.

N.B. *The articles in italics have been added by the Editor.*

I. Introductory Essay on the Metre of Anglo-Saxon Poetry.	
<i>Advertisement to Essay</i>	page iii
First Communication to Antiquarian Society [reprinted from	
<i>Archæologia</i> , vol. xvii.].....	v
<i>Riming Poem, referred to in that Communication</i>	xvi
Second Communication to Antiquarian Society, [reprinted from	
<i>Archæologia</i> , vol. xvii.].....	xxvii
<i>Recapitulation of Metrical Laws</i>	xxxvi
<i>Comparative View of Icelandic and Ancient Teutonic Metres</i> ...	xxxix
<i>On the Alliterative Metres of the Celtic Nations</i>	lvii
<i>On the Derivation of the later English Alliterative Metres</i>	lxv
II. <i>Arranged Catalogue of all the extant remains of Anglo-Saxon Poetry, with some specimens not noticed in the body of the work, particularly the Poem on the Death of Byrhtnoth.</i>	
	lxxv
III. Illustrations of Anglo-Saxon Poetry, as completed for the press during the Author's life.	
1. Hymns of Cædmon and of Bede	page 3
2. Song of the Traveller	9
3. Beowulf. (<i>Analysis and Metrical Versions of</i>).....	30
Original Text.....	82
Various readings	137
Notes	167

IV. Appendix ; consisting of materials (not arranged during the Author's life) but intended for the work, and in part previously published in vol. xvii. of the *Archæologia*, &c.

Advertisementpage 171

I. Battle of Finsborough.

Introductory Notice 173

Poem [as published in the *British Bibliographer*, vol. iv.] 175

II. Specimens from the Junian Cædmon.

Introductory Notice 183

1. Speech of Satan [reprinted from the notes to *Octavian*¹] 190

2. Deluge [from *Archæologia*, vol. xvii.] 193

3. Overthrow of the Egyptians in the Red Sea [from notes to *Octavian*] 195

III. Specimens from the Exeter Manuscript.

Introductory Notice 198

1. On the Day of Judgement [from MS. Lectures] .. 214

2. Hymn of Thanksgiving [*Archæologia*, vol. xvii.]... 217

3. Phoenix [*Archæologia*, vol. xvii.] 224

4. Gnostic Poem [from MS. Lectures]..... 228

5. Soul's Complaint [*Archæologia*, vol. xvii.]..... 232

6. Scaldic Poem [from the Author's MS.]..... 235

7. *Exile's Complaint* 244

8. The Ruined Wall-stone [from the Author's MS.] . 249

IV. Ælfredian Version of Boethius [from MS. Lectures].

Introductory Notice..... 256

1st Metre. 1st book 260

4th Metre. 2nd book 262

9th Metre. 3rd book 265

V. Norman-Saxon Poem on Death [*Archæologia*, vol. xvii.].. 270

Corrigenda & Addenda (including historical notes on the Traveller and on Beowulf) 275

¹ "An Analysis of the Norman Metrical Romance of Octavian," of which a limited impression for private distribution was printed by the late Author.

INTRODUCTORY ESSAY

ON

THE METRE

OF

ANGLO-SAXON POETRY.

INTRODUCTORY ESSAY

ON

THE METRE OF ANGLO-SAXON POETRY.

ADVERTISEMENT.

IT was the intention of the late Author of these Illustrations to have prefixed to them an Introductory Essay on the Metre of the Anglo-Saxon Poetry, in which it was designed to have remodelled the substance of some earlier communications on the same subject to the Society of Antiquaries, and to have extended them by a comparative survey of the kindred systems of the most ancient Icelandic and Teutonic metres. No progress, however, appears to have been made in the execution of this plan at the time when his hand was so suddenly arrested by death, beyond a rough draft of the general heads under which it was to have been arranged. The present Editor may perhaps in some degree, although in a manner far inferior, be enabled to supply this deficiency; since the study of these relics of our Saxon ancestors was among those joint pursuits in which it was once his

happiness to indulge with that nearest and most valued relative, in earlier or maturer life the guide or associate of all his literary inquiries: he believes himself therefore competent to state, with fidelity at least, the views which it had been intended to illustrate with regard to the several subjects under discussion. In endeavouring to discharge this office, he will first reproduce, in its original form, the Essay in the *Archæologia* above referred to; a document which must always retain a paramount interest, as having first removed, in a clear and satisfactory manner, the obscurity which previously invested this subject. He will then proceed to the other collateral and supplemental topics connected with the inquiry.

The following arrangement of these materials will be adopted:—

I. Essays, by the late Author, published in the *Archæologia*:

1. First Communication to the Antiquarian Society.
2. Riming Poem, referred to in that Communication.
3. Second Communication to the Antiquarian Society.

II. Addenda, by the Editor:

1. Recapitulation of the General Laws of Saxon Metre.
2. Comparative View of the Icelandic and ancient Teutonic Metres.
3. Investigation of the Alliterative Metres of the Celtic Nations.
4. Observations on the Derivation of the later Alliterative Metres of the English Poets of the Middle Ages from that of the Saxons.

FIRST COMMUNICATION

ON

THE METRE OF ANGLO-SAXON POETRY.

[From Vol. xvii. of the *ARCHÆOLOGIA*.]

Read before the Ant. Soc. Feb. 25, 1813.

THE contradictory opinions which our ablest philological antiquaries have advanced with respect to the leading characteristics by which the poetry of our Anglo-Saxon ancestors was distinguished from their prose, will, I trust, plead my excuse for trespassing upon the time of the reader¹, by offering to his attention a few cursory observations on that subject. They are suggested principally by the perusal of two very interesting documents contained in the Exeter Manuscript, many extracts from which will be found in the ensuing pages.

Hickes, indisputably one of the most learned of those who can be said to have examined with a critical eye our Saxon literature, appears perhaps no where to so little advantage as in the pages which he has dedicated to this topic. Influenced by the desire of reducing every thing to some classical standard, a prejudice not uncommon in the age in which he wrote, he endeavours, with greater zeal than success, to show that the writers whom he was

¹ The Editor has substituted in this and other places the phrases appropriated to a published essay for those which in the original alluded to the Society to which the communication was made, and given references to the pages of this volume instead of those to the *Archæologia*.

recommending to the world observed the legitimate rules of Latin prosody, and measured their feet by syllabic quantity. In making so large demands upon the credulity of his readers, he was, though unconsciously, laying the foundation of future scepticism. A later author, Mr. Tyrwhitt, justly celebrated for the success of his critical researches on many subjects connected both with early English and with classical literature, but whose acquaintance with the Anglo-Saxon poetry appears to have been derived principally, if not entirely, from the *Thesaurus* of the illustrious scholar above alluded to,—was the first person who ventured openly to dissent from his authority. Startled by the extravagance of Dr. Hickes's opinions on this subject, and unconvinced by the arguments adduced in their support, he advances into the opposite extreme, declares that he can discover in the productions of our Saxon bards no traces whatever either of a regular metrical system, or even of that alliteration which had hitherto been regarded as their invariable characteristic, and finally professes himself unable to perceive “any difference between the poetry and the prose of that people, further than the employment of a more inflated diction and inverted construction of sentence, in that to which the former title was usually affixed¹.”

It cannot, I trust, be considered as disrespectful to the memory of that accomplished and candid philologist, to suggest that a more careful and patient examination of the question would probably have induced him to withdraw these unqualified and (I cannot but think) inconsiderate assertions. But, in fact, the plan of that work in which he was engaged, relating to the language and versification of a much later period, demanded from him nothing more than a slight and incidental mention of Anglo-Saxon poetry. Had it been otherwise, the humbler efforts of future labourers in that department would probably have been in great measure anticipated, if not rendered wholly unnecessary, by the application of that

¹ See the preface to Tyrwhitt's *Chaucer*.

critical acuteness and sound judgement which so eminently distinguished the restorer of Chaucer, and the discoverer of *Babrias*.

But I hasten to the detail of those circumstances which I cannot but think of sufficient force altogether to invalidate the opinion of Mr. Tyrwhitt, and which, unless I am much deceived, are calculated also to remove much of the obscurity in which the previous misapprehensions of Dr. Hickes appear to have enveloped one portion at least of the subject.

As the question of alliteration (which indeed requires but a short notice) will be more conveniently treated of after we shall have ascertained the existence and nature of that metre of which it forms the chief ornament, I shall commence with those topics which are in themselves of the greatest extent and interest, and shall endeavour to show both that the Anglo-Saxon poetry does really differ from their prose by the usage of metrical divisions, and that the general rhythm and cadence of their verse is not altogether undiscoverable.

The former, indeed, of these propositions should seem to require no further evidence than the simple comparison of the different methods of punctuation observable in the prosaic and poetical manuscripts of the Saxons. In the prose we find the single point or dot (equivalent both to our comma and semicolon) but sparingly used. In the poetry, on the contrary, which, being written in continuous lines, it would otherwise be difficult to distinguish from prose, the same mark occurs repeatedly at short intervals, and in places where it evidently cannot be required in its usual function of dividing the sentence into its subordinate clauses¹. The members thus included will be found (as far as we are capable of judging with respect to the pronunciation of that which we possess as a written language only) to have in general a strong similarity of

¹ Of this the edition of *Cædmon*, published by the learned Junius, will afford an accurate specimen; as also will the *Judith* printed at the end of Thwaites's *Heptateuch*, a book of somewhat more common occurrence.

cadence as well as of length. Should this be deemed inconclusive, the question will, I think, be placed beyond the reach of controversy by the specimens about to be adduced. In both these we shall find the poetry broken into similar members, not only by the usual mode of rhythmical punctuation, but in the one instance by the alternate insertion of lines written in the Latin language, and in the other by the employment of final rime. The former of these (although hitherto overlooked by those who have written upon this subject) is quoted by Humphrey Wanley in his Catalogue of Anglo-Saxon Manuscripts, p. 281. It forms the termination of a highly paraphrastic translation of the Phoenix of Lactantius, a short extract from the commencement of which is inserted in the Appendix to this work, p. 224. It is written in lines alternately Anglo-Saxon and Latin, and runs thus :

Hafað us a L yfed ¹	<i>Nos in vitam eduxit</i>
L ucis auctor	
ðæt we M otun her	<i>uti possemus hic</i>
M erueri	
G od dædum be G Ietan	<i>virtutibus acquirere</i>
G audia in cœlo,	
ðæt we M otun	<i>uti possemus</i>
M axima regna	
S ecan, and ge Sittan	<i>acquirere, et sedere</i>
S edibus altis,	
L ifgan in L isse	<i>vivere in mansione</i>
L ucis et pacis,	
A gan E ardinga	<i>possidere habitacula</i>
A lma lætitiæ	
B ručan B læd-daga	<i>potiri fructu diurno</i>

¹ The letters on which the alliteration characteristic of Saxon metre depends, are here and in other places of this Introduction distinguished by antique capitals; and to render this distinction more prominent, no capitals are used in the beginning of the lines, except after a full stop, or in proper names.—ED.

B landam & mittem,	<i>blando et miti</i>
ge S eon S igora frean	<i>adspicere gloriæ Dominum</i>
S ine fine,	
and him L of singan	<i>et ei gratias canere</i>
L aude perenni	
E Aðge mid E nglum,	<i>felices cum angelis.</i>
A lleluia.	

It will be immediately perceived, that such of these Latin verses as are at all consonant to the rules of prosody, belong either to the trochaic or dactylic species, and consist each of two feet. Those which are not reducible to this standard seem yet to be written in imitation of it, with the substitution (as was common in the Latin poetry of the middle ages) of emphasis for quantity. Thus "Sine, fine," "Blandam et, mittem," and "Alma lætitiæ," may be considered respectively as equivalent to a trochaic, an adoniac, and a dactylic line¹. It is to a metre of this kind, in which emphasis (as

¹ I have thrown into the following note a few more specimens from Wanley's Catalogue, illustrative of the positions suggested in the text. The first and second will afford also an entertaining example of the fondness shown by our Saxon ancestors for introducing into their compositions the few Greek phrases with which they were acquainted.

D us me ge S ette	E ncratea
S anctus & justus	A c he E Alne sceal
B eorn B oca gleaw	B oeðia
B onus auctor	B iddan georne
* * * * *	ðurh his M odes ge M ind
* * * * *	M icro in cosmo
ne sceal L adigan	* * * * *
L abor quem tenet	

(Wanl. Cat. p. 110. ex MS. Coll. Corp. Ch. Cant. K. 12.)

D ænne ge M iltsad ðe	abutan ende
M undum qui regit	* * * *
T Heoda T Hrym cyningc	saule wine
T Hronum sedentem	* * * *

geunne

in all the modern languages of Gothic origin) holds the place of quantity, that I would refer the verses of the Anglo-Saxons. They

geUnne ðe on life¹

AUctor pacis

Sibbe geSælða

Salus mundi

Metod se Mæra

Magna virtute

and se Soðfæsta

Summi filius

Fo on Fultum

Factor cosmi²

* * * *

Dær Eadige

Animæ sanctæ

Rice Restat

Regna cælorum.

(Wanl, Cat. p. 147. ex MS. Coll. Corp. Ch. Cant. S. 18.)

The last is entirely in Latin, and appears to be an attempt at rime, although the alliteration is, for the most part, preserved. Wanley himself notices its similarity to the Anglo-Saxon metre.

Olim hæc transtuli

Sicuti valui,

Sed modo Precibus

Constrictus Plenius,

O Martine Sancte

Meritis præclare

Juva me Miserum

Meritis Modicum.

Caream quo Nævis

Mihimet Nocuis,

Castusque Vivam

Nactus jam Veniam.

Wanley, p. 189.

Of the substitution of accent or emphasis for quantity, the following wretched lines afford an example, perhaps the more striking, as they are written in imitation of a metre to which we are more accustomed.

Denique composuit pueris hoc stilum rite diversum

Qui Bata Ælfricus Monachus brevissimus.

Qualiter Scholastici valeant resumere fandi

Aliquod initium Latinitatis sibi.

¹ It is evident that two alternate Latin lines have here through the negligence of the scribe been omitted; the sense, alliteration, and analogy of the structure prevailing through the whole composition equally requiring them.
—ED.

² Here forty lines of similar structure alternately Saxon and Latin have been omitted. The text is often in both languages corrupt. The four lines subjoined form the conclusion.—ED.

will be found to consist, for the most part, of feet of two or three syllables each, having the emphasis on the first, and analogous therefore to the trochee or dactyl, sometimes perhaps to the spondee, of classic metre.

In the above specimen, the line "Ðæt we motun" evidently consists of two trochees, or a spondee and trochee. "Eadge mid Englum," of a dactyl and trochee. "Secan, and zesittan," of three trochees.

This appears to have been the fundamental principle of the Saxon metrical system. Variety was produced, and the labour of versification lessened by the admitting lines of different lengths from two to four feet, and frequently by the addition of a syllable extraordinary, either at the commencement or termination of the verse; a circumstance which we find repeatedly occurring in our own poetry, without any such violation of cadence as to alter the character of the metre. The former license is in Saxon the less common of the two.

I think, however, it may be traced in the following instances.

Ðu eart, **H**æleða, **H**elm,
And| **H**eofen, deman,
 Engla **O**rdfruman,
And| **E**O^rðan tuddor ¹.

Læton, æfter, beorzan
In| blacum, reafum.
 And sæc, fremedon,
And, ðæt ne ze,lyfdon ².

Bi, folden on, ferðe
 Summæz, fingrum, wæl.

¹ Cædmon, p. 105.

² Idem.

The latter, if it is indeed to be regarded as a license of the same kind, and not rather to be referred to another principle, which I shall consider immediately, is much more common. Several instances of it occur in the few lines already quoted. In the following and some similar lines, there appears to be an additional syllable both at the commencement and termination.

Weceð and, Wreceð
swa| Wildu, deor.

Occasionally lines of three or even two syllables occur; as,
Laðes, spræc. Almightne.

To frofre.	Hwæt ðu eart.	Fah wŷrm.
Nu ic ðus.	Mihtum swid.	

In the former of these cases (and perhaps also wherever a syllable extraordinary is to be found at the termination of a line) the emphasis might be so strongly marked as to render it equivalent to two. The latter instance (Fah wŷrm) would not offend against the general rhythm.

The following passages from Cædmon will give examples both of the longer and shorter kinds of metre¹.

¹ It has been doubted (see Mr. Bosworth's *Saxon Grammar*, p. 247) whether the following extract might not be reduced to lines of the shorter structure by hemistichial division; but two reasons seem conclusive against such an attempt:—1st, the couplets formed by such an arrangement from the 3rd, 7th, 9th and 11th lines as here printed, would be destitute of alliteration:—and 2dly, the same alliterative letter obviously extends to the couplet as formed of the longer lines. To make this clearer, braces have been placed against the alliterative couplets, as the extract begins with the last and ends with the first line of a couplet.—ED.

Æne, hæfde he swa, swiðne ge,worhtne,
 swa, Mihtigne, on his, **Mod** geðohte }
 he let, hine swa, **Micles**, wealdan, }
Hehstne to, him on, **Heofna**, rice, }
Hæfde he, **Hine** swa, hwitne ge,worhtne, }
 swa, **Wynlic**, **Wæs** his, **Wæstm** on, heofonum, }
 ðæt him, com from, **Weroda**, Drihtne, }
 ge,**Lic** wæs, he ðam, **Leohtum**, steorrum, }
Lof, sceolde he, Drihtnes, wyrcean }
Dyran, sceolde he his, **Dreamas** on, heofonum, }
 and, sceolde his, **Drihtne**, ðancian, }
 ðæs, **Lænes**, ðe he him, on ðam, **Leohhte** ge,scerede.

Cædm. p. 6. l. 14.

*Unum creaverat adeo potentem,
 adeo præcellentem intellectu,
 dederat ei tam ingentem potestatem,
 proximam sibi in cælorum regno,
 illum adeo lucidum creaverat,
 adeo latus fuit fructus ejus (vita) in cælis,
 qui ad eum venit a supremo Domino,
 similis erat lucidis stellis,
 gloriæ debuerat Domini inservire,
 cara habere debuerat gaudia sua in cælis,
 et debuerat Domino suo gratias agere,
 pro munere quod ille ei in luce decreverat.*

Us is, **Riht** micel,
 ðæt we, **Rodera**, weard,
Weroda, **Wuldor**, cining,
Wordum, herigen,
Modum, lufien,
 he is, **Mægna** sped,
Heafod ealra
Heah gesceafta.

*Nobis est æquissimum
 ut cæli custodem
 exercituum, gloriæ-regem,
 verbis exaltemus,
 animis diligamus :
 ille est potentissimus,
 princeps omnium
 excellentium creaturarum.*

I now pass to the second document above alluded to, as calculated to throw some light upon this subject, from the circumstance of its author having superadded the ornament of rime to that of alliteration. This has hitherto escaped the observation of our Saxon scholars. Wanley, indeed, (to whom we are indebted for the only detailed notice of the Exeter Manuscript,) appears to have examined the section in which it is contained with much less than his usual diligence and accuracy.

It will perhaps enable us to appreciate more justly the evidence deducible from the metrical construction of this poem, if we recall what has been said above as to the method of punctuation by which the Anglo-Saxons were accustomed to distinguish their poetry from their prose. The dots or points which they used for this purpose may doubtless, through the negligence of transcribers, have been either omitted, or erroneously inserted. In other instances they may have perished from the injuries of time, weather, and ill usage. Thus the received division of the verse may in many cases become questionable, and any theory grounded upon it be represented as destitute of proof. Against conclusions drawn from the poem in question, it is evident that no such objection can reasonably be advanced.

After a diligent examination, it appears to me that the different species of verse used in this composition may be thus classed :—

1. Those which may at first sight be recognised as trochaic or dactylic : these are by far the most numerous ; as,

Glenged, hiwum
Blissa, bleoum
Blostma, hiwum

Lisse mid, longum
Leoma ȝe,tonȝum

—
Swiðe ne, minsade

—
Horsce mec, heredon
Hilde ȝe,neredon.

2. Of the trochaic species, with the hypercatalectic syllable ; as,

Ahte ic, ealdor, stol
Galdor, wordum, gol.

Wæs on, laġu, streame, lad
 Ðær me, leoðu, ne bi, ġlad.

3. Lines of three syllables (similar to those mentioned above);

as,

Tir, welġade	Græft, hafað	Treow, ðraġ
Blæd, blissade		Is to, traġ.

In this poem, and in all the other metrical compositions of the Saxons with which I am acquainted, there are certainly many lines which it is beyond my power to reduce to a strict agreement with this metrical system; but these difficulties are not, I think, of sufficient frequency or cogency to invalidate those conclusions concerning the metre of Anglo-Saxon poetry, which may be drawn from the general tenour of its construction. It is probable, too, that an uncultivated age was not very fastidious as to the precise observation of the rhythmical canons. If the violations of metre were not such as grossly to offend in singing or repetition, they would scarcely demand any higher degree of correctness¹.

¹ The Author has expressed his opinion more fully as to the degree of licence allowable in Anglo-Saxon poetry in the following remarks on the metrical rules laid down in Rask's *Saxon Grammar* (as translated in Mr. Bosworth's *Grammar*), which essentially agree with the canons four years previously deduced by himself in the above essay, but suppose a more strict and undeviating regularity of observance. They are extracted from a letter to Mr. Bosworth.—“Does not Mr. Rask speak on the whole too much as though he was considering an artificially constructed system of metre? I suspect that the matter lies completely on the surface, and that the good barbarians were content if their verse had rhythm enough to be sung, and alliteration enough to strike the ear at once. The system, if system it may be called, is neither more nor less than that of our old ballads, in which the ear is satisfied not by the number of syllables, but by the recurrence of the accent, or ictus, if one may call it so. Southey and Coleridge have made good use of this μετρον αμετρον, and the latter, in one of his prefaces, has, if my memory serves me, philosophized upon its structure.”

RIMING POEM.

(From the Exeter MS. p. 94.)

THE very extraordinary composition last referred to is here presented to the reader in its entire form, in pursuance of the expressed intention of the late Author. As, however, no progress towards the execution of that intention had been made by him, the task of translation has devolved on the Editor; and it is in this instance a task of no slight difficulty: for the poet, bound by the double fetters of alliteration and rime, has found himself obliged to sacrifice sense to sound, to a more than ordinary extent. The style is throughout figurative, harsh, and elliptical in the highest degree: words occurring in no other Saxon writer, and to be interpreted therefore only through the medium of an uncertain analogy, are frequent; and more common terms are disguised by an unaccustomed variety of spelling. Under these circumstances, it must be still more a subject of regret that the light which the critical acumen of the late accomplished Author might have thrown on this very obscure production has been denied.

To the brief observations on its metrical structure already given, the Editor has only to add the following remarks:—

1. The rime is frequently double: and the poet, not contented with this exhibition of his powers in the accumulation of similar sounds, has in one passage (of nine lines) introduced an additional rime into the body of every line, thus:—

Bald Ald ðwiteð
Wræc fæc wriðeð
Wrath ath smiteð

so that every letter almost is fettered by the absurd intricacy of the metre.

The identical rimes are not confined to the couplet, but extend sometimes to eight or ten lines.

2. The whole style of composition is analogous to the later systems of Scaldic metre introduced about the middle of the ninth century in the place of the more simple versification of the *Edda* and *Voluspa* (which is altogether identical with the usual Saxon metre). It is probable that the knowledge of these more complicated systems was introduced among the Saxon poets in the age of Canute; but they do not appear to have found a favourable reception: the only instance which is extant of a regular imitation of them being that now presented to the reader. The following specimen from the *Hattalykli* (Key of Metre) of Snorro Sturleson will sufficiently evince the identity: it is, I believe, of the species called *Ruhnenda*.

Lof er flytt forom
Fyrir gunnorum
Ne spurd sporom
Spioll gram snorum, &c.

(Extracts from the *Hattalykli* published by Mr. Johnstone, p. 48.)

From the difficulties above alluded to, the annexed translation is necessarily of so loose and conjectural a character that the Editor feels some apology requisite for presenting it to the public; but from the great interest of the poem as a metrical relic of so unique a character, he was unwilling to suppress the original: and he conceived that an interpretation which might at least present some clue to the general meaning would be acceptable. The subject appears to be an illustration of the transitory nature of human enjoyments: this is exhibited by describing the same individual as first flourishing in the very acme of pleasure, fame, affluence, and power; and then as a spirit tormented by the fires of purgatory, and a corpse consumed by worms. The conclusion points out the hope of translation, after these purifying pains have accomplished their appointed end, to the joys of heaven.

ME lifes onlah
 Se ðis leoht onwrah,
 And ðæt torhte zeteoh
 Tillice onwrah.

Glæd wæs ic gliwum,
 Glenzed hiwum,
 Blissa bleoum
 Blostma hiwum.

Secgas mec seƿon
 Symbel ne aleƿon
 Feorh-giefe zefegon.

Frætwed wægum

Wic ofer wonƿum,
 Wennan ƿongum

Lisse mid longum
 Leoma zetongum¹;

Ða wæs wæstmum aweaht
 World onspreht,
 Under roderum aweaht
 Ræd mægne ofer ðeaht.

Giestas zenƿdon,
 Ger-scype² menƿdon,

HE raised me to life
 Who displayed this light,
 And this bright possession
 Bountifully disclosed.

Glad was I in glee,
 Adorned with [fair] colours,
 With the hues of bliss
 And the tints of blossoms.

Men would say concerning me
 That perpetually I should not desist
 To rejoice in the gifts [blessings]
 [of life.

Adorned in its paths

[Was my] habitation on the earth,
 [So that I might] expect in my
 journeyings
 Favour with long
 Dispensations of light [felicity];

Then was I abounding in fruits
 And flourishing in the world,
 Springing up beneath the heavens
 And excelling in the force of
 [counsel.

Guests came,
 They intermixed in commerce,

¹ 'Getincge,' *conditio, status*. Lye.

² 'Ger-scype' is perhaps from the same root with our 'gear,' and the Saxon 'gærsoma,' *treasure*; and will then bear the sense I have assigned it—the procuring of gear, i. e. commerce.

Lisse lenȝdon,
Luftum ȝlenȝdon.

They prolonged my pleasures,
And adorned me with luxuries.

Scrifen¹ scrad ȝlad
Đurh-ȝescad inbrad
Wæs on laȝu streame lad
Đær me leoðu² ne bi ȝlad.
Hælde ic hæanne had,
Ne wæs me in healle ȝad
Đæt ðær rof weord rad;

Vestments of joy carefully wrought
Shed around in breadth
Were led over the ocean-flood
Where my vessel miscarried not.
I held a high state,
Nor was there in my hall any peer
Who would utter a haughty
word there;

Oft ðær rinc ȝebad

But men often supplicated there

Đæt he in sele sæȝe,

[For the treasures] which they
beheld in my court,

Sinc ȝewæȝe.

The weighed silver.

Đeynum ȝeðyhte³
Đenden wæs ic mæȝen,

Thence was I powerful,

Horsce mec heredon,
Hilde ȝeneredon,
Fæȝre feredon,
Feondon biweredon.

Brave warriors obeyed me,
They delivered me in battle,
They fairly supported me, [mies.
And protected me from mine ene-

Swa mec hyht-ȝiefu heold
Hyȝe Dryht befeold;

So faithfully the gifts of hope
Did the Lord pour into my mind;

¹ 'Scrifen,' *curare*. Lye. I doubt, however, my translation of this and the following line, but am unable to substitute one more satisfactory.

² 'Leoðan,' *navigare*. Lye. I suppose 'leoðu' to be a substantive from the same root.

³ Some word which might rime with 'mæȝen' in the next line has here been lost from the text.

Staðol æhtum steald,

Stepe-gongum weold.

Swylce eorðe ol

Ahte ic ealdor stol;

Galdor wordum ȝol,

Gomel sibbe neof¹ oll.

Ac wæs gefest ȝear,

Gellende sner,

Wuniende wær,

Wil-bec² be scær.

Scealcas wæron scearpe,

Scyl wæs hearpe.

Hlude hlyneðe,

Hleoðor dyneðe,

Sweȝl-rad swinsade

Swiðe, ne minsade.

Burȝ sele beofode,

Beorht hlifade;

Ellen eacnade,

Ead eacnade;

He established a firm foundation
for my possessions, [goings.

And directed my steps in their
So in the earth

I possessed a royal seat;

I sang magic strains, [disgrace.

And grown old in peace I had no

But I was formerly firm,

Affluent

Abiding safely,

With an abundant stream [of good]

by my portion.

My servants were sagacious,

There was skill in their harping.

It resounded loud,

The strain re-echoed,

Melody was heard

Powerfully, nor did it cease.

The hall vibrated (at the sound),

Splendour shone;

My spirit expanded,

My happiness increased;

¹ I have considered 'neof' as irregularly formed from the verb 'n' abban,' *not to have*; whence 'ðu n'æfest.' But I am far from satisfied with this conjecture.

² 'Wil-bec' appears of the same family of compounds with 'will-burne' and 'will-flood,' signifying *a welling stream*. 'Be scær' may mean *by my share* or *portion*; and the image conveyed by this line will then be, "The stream of abundance was in my portion:" but in this and many other instances I can only offer my attempts to interpret the obscure metaphors of the original poem as possible conjectures.

Freaum frodade,
 Fromum Ʒodade,
 Mod mægnade,
 Mine fægnade.
 Treow telgade,
 Tir welgade,

* * * * *

Blæd blissade,
 Gold gearwade,
 Gim hwearfade,
 Sinc searwade²,
 Sib nearwade;

From ic wæs in frætŵum,
 Freolic in in-Ʒeatŵum,

Wæs min dream dryhtlic,
 Drohtad hyhtlic;

Foldan ic freoðode,
 Folcum ic leoðode;
 Lif wæs min longe
 Leodum ingemonƷe,
 Tirum Ʒetonge
 Teala Ʒehonge.

Nu min hreðer is hreoh,
 Heoh³-siðum sceoh,

I was prudent among princes,
 And successful among the brave,
 Powerful in mind,
 And rejoicing in spirit.
 My tree flourished,
 My sway increased,

* * * * *

Fruit blessed me,
 Gold was at hand,
 Gems poured around me,
 Silver was artificially wrought,
 My kindred were closely united;

I was brave in adornment,
 And graceful in carriage,

My glory was lordly,
 My dominion illustrious;

I was benevolent to the land,
 I sang lays to the people;
 My life was long
 Among my nation,
 My condition in my dominions
 Was happily supported.

But now my breast is rough,
 Shaken by the season of woe,

¹ The defective alliteration shows that a line is here lost.

² 'Searwian' usually occurs in an unfavourable sense, meaning to employ artifice: yet, as we find the related terms 'searw' used for a machine, and 'searolice' for mechanically, it may, I think, bear the signification here assigned.

³ 'Heoh' is perhaps used in the place of 'heof,' woe. 'Sceoh,' for 'sceoc,' shook; from 'sceacan.'

Nyd bysgum neah ;
Gewited nihtes infleah

Se ær in dæge was dyre ;

Scriðed nu deop feor,

Brond hord geblowen
Breostum inforgrowen ;
Flyhtum to-flowen
Flah is geblowen

Miclum in gemynde
Modes gecynde ;
Greteð ongyrynde
Grom ofen pynde.

Bealo-fus byrneð,
Bittre wyrneð ;

Wid sið onginneð,
Sar ne sinneð ;
Sorgum cinnið
Blæd his blinnið,
Blisse linnað,
Listum linneð ;
Lustum ne cinneð.

Dreamas swa her gedresað,
Dryht scyre gehreosað ;
Lif her men forleosað
Leahtras oft geceosað ;

Nigh to stern necessity ;
And he is tormented at the ap-
proach of night
Who before in the day was
highly esteemed ;
Deep fire now is wrapt around,

And the hoard of brands inflamed
Increasing around his breast ;¹
Flowing in flights
The dart is blown forth

Against the haughty of soul
In the disposition of his mind ;
He lamenteth in the abyss
Pained in the furnace of woe.

The prompt destruction burneth,
Bitterly it correcteth him ;

A wide journey beginneth,
Affliction ceaseth not ;
He exclaimeth in sorrows
His joy hath ceased,
His bliss hath declined,
He is fallen from his delights ;
He exclaimeth not in happiness.

Thus glories here are prostrated,
And the lordly lot brought low ;
[So] men here lose their life
And often choose crimes ;

¹ I apprehend the harsh metaphors of these lines to allude to the corrective fires and tortures of purgatory.

Treow ðrag
Is to-traȝ,
Seo untrume ȝenag.
Steapum eatole misðah
Ond eal stund ȝenag.

A faithful course
Is withdrawn, [aboundeth.
And that which hath no firmness
.
.

Swa nu world wendeð;
Wyrde sendeð,
And hetes henteð;
Hæleðe scyndeð,

Thus now the world wendeth;
Fate sendeth [men to their doom],
And feuds pursue them;
Chieftains oppress,

Wer cynȝe witeð,
Wæl ȝar sliteð,
Flah mah fliteð,
Flan man hwiteð,
Burg sorg biteð;
Bald ald ðwiteð,
Wræc-fæc wriðað,

War-kings go forth,
The dart of slaughter pierceth,
The violent arrow flieth,
The spear smiteth them,
Sorrow devoureth the city;
The bold man in age decays,
The season of vengeance tor-
menteth him,

Wrað að smiteð;
Sin-ȝrynd sidað¹,
Sæcre [sæaro] fearo ȝlideð,

And enmity easily assaileth him;
The abyss of sin increaseth,
Sudden treachery glideth in,

Grom torn ȝræfeð,
Græft hafað,

Grim rage grieveth,
Woe possesseth,

Searo hwit solað²
Sumur het colað,
Fold fela fealleð,
Feond-scire wealleth,

Every possession is deceitful,
Summer's heat groweth cool,
Many things fall to the ground,
The portion of strife aboundeth,

¹ The construction seems forced, but no other suggests itself.

² 'Solað' is perhaps the same with 'sælð,' *possessions*.

Eorð mægen ealdað,
Ellen colað.

Earthly power groweth old,
Courage groweth cold.

Me ðæt wyrd Ʒewæf,
And Ʒehwyrft forƷeaf
Thæt ic Ʒrofe Ʒræf.
And ðæt Ʒrimme Ʒræf

This Fate wove for me,
And as decreed assigned it [grief.
That I should grieve with this
And the grim grave

Flean flæsce ne mæg;
Ðon flah hred dæg,

Flesh may not flee;
Soon as the rapid day hath flown,

Nid Ʒrapum nimeð
Ðon seo neah becymeð;

Necessity seizeth in her grasp
When she cometh nigh;

Seo me eðles onfonn,

She that hath taken me from my
country,

And mec her heardes on conn.

And here exerciseth me in hard-
ship.

Ðonne lichoma lizeð,
Lima wyrm friteð,
Ac him wen ne¹ Ʒewizeð,
And ða wist ƷehyƷeð

Then the corpse lieth,
Worms fret the limbs,
And the worm departeth not,
And there chooseth its repast

Oððæt beoð ða ban an;
* * * * *²
And æt nyhstan nan

Until there be bone only left;
* * * * *
And at the last there is no one
[exempt]
But that his fate compels [him to
become]

Nefne se nede tan³

¹ 'Wen.' 'Wen-wyrm,' *vermis* genus. Lye.

² A line is here lost.

³ 'Tan' is sometimes used for *lot* (*vide* Lye). The line seems equivalent with "Oððe sio wyrd us nede," *sive fatum nos compellit*. Boeth. 40, 7.

Balawan herge hlotene.	A prey to that destructive host
Ne bith se hlisa adroren ¹	[the worms]. [happiness
	Nor shall he be conversant with
Ær ðæt eadiȝ ȝeðenceð	Ere the blessed one [God] thinketh
He hine ðe oftor swenceð,	That he hath sufficiently often
	afflicted him [for the purpose
	of purgatorial correction],
Byrȝeð him ða bitran synne,	And burieth for him his bitter sin,
Hogað to ðære betran wyne.	And exalteth to a better joy.
Gemon morða lisse,	Remember [therefore] immor-
Her sinden miltsa blisse,	tality,
	Where are merciful blessings,
Hyhtlice in heofona rice.	Full of hope in heaven's kingdom.
Uton nu halȝum ȝelice	Ah, may we be like the saints
Scyldum byscyrede,	Washed from our sins,
Scyndum ȝenerede,	Liberated from condemnation,
Wommum biwerede,	Protected from terror,
* * * * *	* * * * *
Ðær mon cyn mot	Where mankind shall
For meotude rot,	Before their Creator rejoicing,
Soðne God ȝeseon,	Behold the true God,
And aa in sibbe ȝefean.	And evermore enjoy peace.

The Exeter MS. contains also some other instances of rime, not indeed used through an entire poem (as in the preceding composition), but occasionally introduced. One of these instances occurs

¹ I read this, "Ne bið se lissa adrohten," which restores the rime.

² A line is here lost.

in that part of the poem on the *Phœnix* printed in italics in the present work, p. 226. Another (here subjoined) is found in the Hymn of which a short analysis is given, p. 215.

Ðæt nu manna gehwylc
Cwic ðenden her wanað
 ge**C**eosan mot
 swa **H**elle **H**ierðu
 swa **H**eofonés mærdū ;
 swa **L**eohte **L**eoht
 swa ðam **L**aðan niht ;
 swa **TH**rymmes **TH**ræce,
 swa **TH**rystra wræce ;

swa mid **D**rihten **D**ream,
 swa mid **D**eoflum hræm ;
 swa **W**ite mid **W**raðum,
 swa **W**uldor mid arum ;
 swa **L**ife swa deað ;
 swa him **L**eofe bið.

That now whosoever among men
 here abideth in life
 might choose
 either hell fire
 or heaven's joy ;
 either the bright light
 or loathsome night ;
 either the majesty of glory,
 or the punishment of audacious
 crimes ;
 either glory with the Lord,
 or groaning with devils ;
 either punishment with wrath,
 or glory with honour ;
 either life or death ;
 as his will shall be.

SECOND COMMUNICATION

ON

THE METRE OF ANGLO-SAXON POETRY.

[From Vol. xvii. of the ARCHÆOLOGIA.]

Read before the Ant. Soc., Dec. 9, 1813.

IN the last communication, I endeavoured to prove that the poetical compositions of the Anglo-Saxons were distinguished from their prose by the continual use of a certain definite rhythm; and to investigate, as far as I was able, the metrical structure of those venerable and interesting remains. I now proceed to add such further remarks on their peculiar characteristics as have been suggested to me by an attentive though partial examination of the principal works of this description, preserved either in print or in manuscript.

With respect to the alliteration systematically adopted by all the writers of Anglo-Saxon poetry, little perhaps can be added to the observations of the laborious Hickes. It may however be briefly noticed, that our ancestors do not appear to have been anxious to construct their alliterative systems with the intricacy or variety said to be discoverable in those of the northern Scalds¹; that they were more partial to the recurrence of consonants than vowels; and that they were usually studious of throwing the alli-

¹ This intricacy, however, is to be found only in Scaldic poetry of more recent date than the close of the 9th century. The *fornyrdalag*, or ancient metre, is entirely parallel to the Saxon versification in this and every other respect.—ED.

teration on the emphatic syllables. I do not recollect any instance of an attempt to carry on the same alliteration through a considerable number of lines together. It seldom, I believe, extends beyond the distich; and its constant recurrence within this definite space would alone, I am convinced, have been sufficient to induce Mr. Tyrwhitt, had he given more of his time and attention to the subject, to regard it as an index of a systematic and uniform division of the sentence, to which nothing analogous could be discovered in the prose compositions either of the Anglo-Saxons or any other people. In those cases (and they are of extremely rare occurrence) where no alliteration can be traced, we may fairly conjecture that its absence is owing either to the carelessness of the writer, or, which is yet more probable, to the license frequently assumed by the transcribers of the middle ages, of substituting for the original text such expressions as appeared to themselves more poetical or more intelligible.

But enough has, I trust, been offered upon this subject to clear up, in some measure at least, the obscurity in which the haste and inaccuracy of one whom, upon any other point of criticism, it would be difficult to convict of either, had involved it.

The general history of Anglo-Saxon poetry, and the characteristic features of its diction and composition, have been so ably illustrated by the pen of Mr. Turner, as to leave but little to the industry of his successors in that field of literature.

That gentleman has particularly noticed the constant accumulation of equivalent, or nearly equivalent, words and phrases, which, as it generally constitutes the chief and earliest ornament of the poetry of rude and illiterate nations, appears in that of our Saxon ancestors to have supplied almost entirely the place of those higher graces and resources of composition, which are the natural results of a more advanced state of civil society, and a more extended range of information. There is, however, one peculiarity of construction occurring in the poetical remains of the Anglo-Saxons, which, as far as my knowledge extends, has not been mentioned

by any preceding writer ; and which, nevertheless, is so generally prevalent in them, as to preclude, I think, all supposition of its being other than the effect of design. I mean an artificial arrangement of the several phrases or clauses of which the sentence is constituted, in a manner somewhat resembling that observed by Bishop Lowth in the sacred poetry of the Hebrews, and termed by that illustrious scholar *Parallelism*.

Of this the following examples will give, perhaps, a better notion than any explanation.

*Terra tremuit,
Etiam cæli stillarunt,
Propter Deum
Ipse Sinai,
Propter Deum,
Deum Israelis.*

*Eduxit populum suum cum gaudio,
Cum jubilo electos suos.*

*Quum exiret Israel ex Ægypto,
Familia Jacobi, a populo barbaro.*

*Qui convertit rupem in stagnum aquarum,
Saxum siliceum in fontem aquarum¹.*

Many more examples may be found by referring to the *Præll. Hebb.* of Lowth ; but in most, if not in all of them, there is a parallelism of the verb, as well as of the other parts of the sentence, and the clauses are frequently connected by a conjunction ; circumstances seldom observable in the parallelism (if I may be so allowed to term it) of the Anglo-Saxon writers. In the following

¹ Ps. lxxviii. 9 ; cv. 13 ; cxiv. 1, 3. I quote from the literal translation of Berlin. Upsal, 1805.

specimens I have marked the corresponding lines with the same letters.

a) Ða wæs wuldres weard	<i>Ibi erat gloriæ Dominus</i>
Wolcnum bifengun	<i>Cælis tremantibus, (disruptis,)</i>
a) Heah engla Cyning	<i>Altus angelorum Rex</i>
Ofer hrofas upp	<i>Super fastigia elevatus</i>
a) Haligra helm.	<i>Sanctorum tutela.</i>
<hr/>	
a) Wile hi to eow	<i>Vult ille tanquam oves</i>
b) Ealles waldend	<i>Omnium Dominus</i>
b) Cyning on ceastre	<i>Rex in civitate (suâ)</i>
a) Corðrene lytle	<i>Coronam parvam</i>
b) Fyrn-weorca fruma	<i>Antiquorum operum origo (creationis Auctor)</i>
a) Folc ȝelædan	<i>Gentem ducere</i>
c) In dræma dræm.	<i>In gaudiorum gaudium.</i>

The foregoing are extracted from the Exeter MS. The poems attributed to Cædmon afford innumerable instances of the same figure.

One paragraph in his description of the Deluge may be rendered line for line, and almost word for word, thus :

- a) Bethought him then, our God
- b) Of him that plough'd the wave,
- a) The gracious Lord of Hosts
- b) Of Lamech's pious son,
- c) And of each living soul
- c) He saved amid the floods,
- a) All glorious fount of life,
- c) High o'er the deep abyss.

A somewhat similar species of apposition may occasionally, though I believe very rarely, be observed in the lyric poetry of the

Greeks. There is a slight trace of it in a magnificent passage of the tenth Olympic of Pindar :

Ἴδε ΠΑΤΡΙΔΑ ΠΟΛΥΚΤΕΑΝΟΝ

Ἵπὸ στερεῇ πυρὶ, πλαγαῖς τε σιδάρον

Βαθὺν εἰς ὄχτρον ἄτας ἵζουσιν ἘΑΝ ΠΟΔΑΙΝ.

In our own language, the *Paradise Regained* offers one passage of a like construction :

Where God is praised aright, and godlike men,
The holiest of holies and his saints.

In the very few instances in which this figure is to be found in classical or in English poetry, it may perhaps be fairly regarded (so far as the term is applicable to any thing connected with studied composition) as *accidental*. In the Saxon, on the other hand, it is too uniformly adopted, and carried to far too great an extent to be attributed to mere chance. Whether it constituted a part of their original poetical mechanism, or whether it was adopted, with some little modification, from the style of those sacred poems in which it forms so prominent a feature, is a question to which it would perhaps be difficult to give even a plausible answer. As far as my own observation has gone, it appears to be most frequently used in those poems the subjects of which are drawn from scripture. It might also perhaps be questioned by some whether the rhythmical system itself, which it has been the object of these communications to illustrate, was originally the property of our northern ancestors, or whether it was constructed by them (after their conversion to Christianity, and consequent acquaintance with the general literature of the age) in imitation of the shorter trochaic and dactylic metres of the later classical and ecclesiastical poets ; the authors most likely to have furnished the writers upon moral and religious topics with their favourite models. The resemblance between these and the Anglo-Saxon poems in

point of rhythm is certainly very considerable; but there is yet little reason to suppose it the effect of imitation. The same metrical system is certainly to be traced through the whole of that singular poem, the *Voluspá*, which, if we can rely upon the authority of the northern editors of their own national poetry, is the earliest composition extant in the Icelandic, and was written before the conversion of that people to Christianity, and consequently while they were yet ignorant of the models above alluded to¹.

These poems, too, being probably in most cases composed for the instruction and use of unlettered persons, their authors would hardly have gone out of their way to choose a metre to which the individuals whom they chiefly expected to reap the benefit of their pious labours were unaccustomed.

However this may be with respect to the metre, the systematic use of alliteration is a practice entirely of northern or (as it also was used by the Welch) of Celtic origin². The instances of its occurrence, collected by Hickes from writers of classical antiquity, show by their scantiness that it never could have formed any part of the systematic prosody either of the Greeks or Latins. Whether it is to be found in that of any other country, I am ignorant³. If the Normans brought it with them into France, they lost it (together with their original language) at a very early period. In this country, though generally superseded by the use of rime, it continued occasionally to show itself, even sometimes in company with that intruder, at least till the period of the revival of letters.

¹ The analogy, or rather the identity, of the Anglo-Saxon metre, and the *fornyrðalag*, or most ancient system of the Icelandic Scalds, forms the subject of a subsequent article in this Introduction.—ED.

² An analysis of the Celtic metrical systems will be found in a subsequent part of this Introduction.—ED.

³ It is affirmed in the *Hodegus Finnicus*, a Grammar of that language by Martinus, that the Finlanders have an alliterative metre. They may possibly have adopted it from their Gothic neighbours.

I have subjoined as a specimen, which may somewhat further contribute to illustrate this subject, the description of the Deluge from Cædmon, in which I have adopted the following marks :

The antique letters mark the alliterative consonants or vowels, as **F**us.

, marks the supposed division of feet, as Siððan,

— marks a syllable supposed in recitation to have been rendered (by the emphasis) equivalent to two, as Tīr.

+ marks a line, the rhythm of which appears doubtful, as
+ Wræcon arleasra feorh.

Drihten, sende
Regn from, **R**oderum,
and eac, **R**ume let
Wille, burnan
on **W**oruld, ðringan
of, **Æ**dra ge, hwære.
Egor, streamas
Swearte, **S**wogan.
Sæs up, **S**tigon
ofer, **S**Teað weallas.
STrang wæs and, reðe
se ðe, **W**ætrum, **W**eold;
Wreah and, ðeahte
Man, fæhðu, bearn.
Middan, geardes
Wonnan, **W**æge
Wera, æðel-land
Hof, **H**ergode.
Hygē, teonan, wræc
Metod on, **M**onnum.
Mere, swiðe, grap
on, **F**æge, **F**olc.

*Deus misit
pluviam a cælo,
et etiam latè dedit
fontes scaturientes
in orbem irruere
e venâ omni.
Oceani fluctus
nigri resonabant.
Maria ascendebant
super riparum mœnia.
Fortis erat et acer
qui aquis imperavit;
tegebat et obruebat
iniquitatis filios.
Mediam terram
luridus fluctus
hominum patriam
elevatam vastavit.
Animi iniquitatem ulciscébatur
Creator in homines.
Mare furens corripuit
languentem populum.*

Feowertiȝ, daga,
Nihta, oðer swilc,
Nið wæs, reðe,
Wæll-grim, **W**erum.
Wuldor, cyninges, yða
 + wræcon, arleasra, feorh¹
 of **FL**æsc, homan.
FLod ealle wreah
Hreoh under, **H**eofonum
Hea, beorȝas
 ȝeond, **S**idne ȝrund,
 and on, **S**und ahof
Earce from, **E**orðan
 and ða, **Æ**ðelo, mid.
 Ða, **S**egnade
Selfa, Drihten,
SCyppend, usser,
 ða he ðæt, **SC**ip beleac.
 Siððan, **W**ide rad
Wolcnum, under
 ofer, **H**olmes **H**rinȝ
Hof, seleste.
For mid, **F**earme.
Fære ne, moston
Wæȝ, liðendum
Wætres, broȝan.
Hæste, **H**rinon
 ac hie, **H**aliȝ, **G**od

*Quadraginta dies,
 noctes simul totidem,
 ira fuit gravis,
 strage ferox in viros.
 Gloriæ regis unda
 ulsciscebatur impiorum mentem
 carne vestitorum [i. e. hominum.]
 Fluctus omnes tegebat
 asper sub cælo
 altos montes
 per latam terram,
 et super undam levabat
 arcam a terrâ
 et habitatores simul.
 Hoc illi jusserat
 ipse Dominus
 Creator noster
 ut eam navem circumcluderet.
 Tunc latè profecta est
 sub cælo
 super oceani circuitum
 domus beata.
 Ibat cum habitatoribus.
 Timere non debebant
 undam navigantes
 aquæ violentiam.
 Æstum tetigerunt,
 sed eos sanctus Deus*

¹ We should probably read

Yða wræcon
Arleasra feorh

which perfectly restores the metre. The metrical points seem to have been misplaced in the MS.—ED.

Ferede and, neredē.

Fiftena, stod

Deop ofer, **D**unum

sæ, **D**rence flod,

Monnes, elna.

Dæt is, **M**æro wyrd,

Dam æt, **N**iehstan

wæs, **N**an to ȝe dale

+ nymðe heo wæs

+ ahafen on

+ ða hean lyft.¹

Da se, **E**ȝor-here

Eorðan, tuddor

Eall a cwealde:

buton ðæt, **E**Arcebord

heold, heofona, frea.

ducebat et servabat.

Quindecim stabat

alta super montes

maris unda

hominum cubitus.

Ille est casus memorabilis.

Illos prope

erat nemo, in solitudine

præter Eum qui erat

elatus in

alto cælo (sc. Deum).

Tunc aquarum agmen

terræ progeniem

omnem obruit :

sed eam arcam

sustinuit cæli Dominus.

p. 31.

¹ In the printed copy these three lines are thus divided by the usual punctuation. I have not at present the opportunity of consulting the MS. but should conjecture that the following was their original arrangement :

Nymðe **H**eo, wæs a, **H**afen
on ða, **H**ean lyft.

A D D E N D A,

BY THE EDITOR.

RECAPITULATION

OF THE

GENERAL LAWS OF ANGLO-SAXON METRE.

THE detailed analysis into which the Author of the preceding pages has there entered appears to establish on the firmest evidence the following canons as the genuine metrical laws of the Anglo-Saxon poets :

- I. The rhythm is invariably trochaic or dactylic; emphasis, however, holding the place of quantity.
- II. Each line usually consists of two feet¹, admitting (by a

¹ Some discussion has taken place on the continent whether these short metrical systems should be regarded as entire lines, or hemistichs only; the remaining half of the alliterative couplet being included, in order to complete the full line: i. e. whether we ought to arrange the following lines thus :

Fæge Feollon
 Feld dynode
 Secga Swate
 Siððan Sunne up
 on Morgen tid
 Mære tuncgol

license familiar to many languages) the occasional introduction of a redundant syllable at the beginning or end of the line. Instances of the deficiency of a syllable (the line in that case containing only three syllables) are also sometimes, though very rarely, found.

III. Lines of three feet, and in some very rare instances even of four feet, are occasionally intermixed with those of the regular and shorter metre.

IV. The lines are associated together in couplets by the alliteration: when most perfect, this system contains three recurrences of the same initial letter—two in the former, the third in the latter, line of the couplet. Two such recurrences (one in each line) are, however, held sufficient. If the alliter

Glad ofer Grundas
 Godes candel beorht
 Eces Drihtnes
 Oððæt sio **Æ**ðele gesceaft
 Sah to Setle.

or thus:

Fæge feollon . feld dýnode
 Secza swate . siððan sunne up
 On morzen tid . mære tunczol
 Glad ofer grundas . Godes candel beorht
 Eces Drihtnes . oððæt seo æðele gesceaft
 sah to setle.

To me the whole question appears to belong to the typographer rather than the critic: whichever mode be adopted, the internal structure of the verse is altogether unaffected; and our decision may be safely regulated by the convenience of the press. So far as use and authority are concerned, however, these are clearly in favour of the division into shorter lines: but it must be allowed that the second method would have the advantage of rendering the alliteration more prominent, and illustrating the identity of the Saxon metre and that of Piers Plowman, which is always thus printed.

initials are consonants, absolute identity is required ; but if vowels, every other vowel is regarded as equivalent¹. The alliteration must always fall on the accented syllables ; and the most perfect disposition appears to be when the last recurrence of the similar initial commences the first foot of the second line².

V. The pauses are always at the end of lines ; but frequently carried beyond the couplet, falling on the close of the first line of the succeeding couplet : thus the monotony which would prevail if the pause generally coincided with the close of the alliteral system is avoided.

VI. Terminal rimes are occasionally introduced in some compositions apparently of a later date, and referable to the Dano-Saxon period : these are frequently double.

¹ The intermixture of the less perfect alliteration of vowels, the frequent use of two instead of three alliteral sounds, and the shifting the place of the last, are absolutely necessary to relieve the monotonous effect of this system.

² In the kindred metre of the Scandinavian Scalds, the alliteral word of the second line is called *Hofutstafur*, or Cardinal, being that which governs the others ; and these are termed *Studlar*, or Auxiliaries.

COMPARATIVE VIEW

OF THE

ICELANDIC AND ANCIENT TEUTONIC METRES.

THE history of Anglo-Saxon poetry may derive still further illustration from a critical inquiry into the metrical systems of the kindred Gothic tribes; for we shall find that the peculiar mode of versification which has been already analysed was by no means confined to one single dialect of the widely extended parent language spoken by the swarms of the northern hive; but, if not originally coextensive with that mighty tongue in all its ramifications, at least afforded the earliest vehicle of poetry in the Scandinavian and Teutonic as well as in the Anglo-Saxon branch. This circumstance claims our attention under a double point of view, as at once establishing the high antiquity of the system itself, and removing the possibility of doubt with regard to its precise nature.

In the first place, the common possession of this system by these kindred continental nations at once carries its date backwards at least to the middle of the fifth century, the period when our Saxon and Anglic ancestors emigrated from their seats on the Elbe, since it must have originated while the intercourse of neighbourhood favoured its diffusion, and while these several tribes were as yet held together as the families of a common race. No historical circumstances of a later age than the date assigned can with any show of probability be alleged as affording a solution of the fact stated: for although much subsequent intercourse did indeed take place between the Saxons and their Danish invaders, yet most assuredly we cannot suppose it to have been of a nature at all likely to exert any *literary* influence previously to the establishment of the dynasty of

Canute ; but we find the Saxons in full possession of this metrical system not only antecedently to that period, but even in the age of Bede (735) and of Cædmon (the latter half of the seventh century), long before the first keels of the Scandinavian Vikingr¹ had swept our coasts with the storm of their predatory warfare.

The identity of the metrical system employed by the "Scald" of Scandinavia and the Anglo-Saxon "Scop," besides affording this attestation to its antiquity, enables us to ascertain the genuine laws of that system with the utmost exactitude ; since it continued in common and vernacular use among the poets of the north in the age of Snorro², the great compiler of the canons of their prosody as well as their mythological traditions, in whose *Hattalykli*, or Key of Metres (drawn up about 1230), the rules by which it was regulated are recorded with the same minute precision with which we should find the measures of Pindar or Horace illustrated by the grammarians of Greece or Rome.

From these sources, as well as from the examination of the very

¹ The earliest appearance of Danish pirates on the English coast did not take place till 780 ; nor were there any instances of their coming in considerable force before 832, or of their even remaining to take up winter quarters in the island till 854. It is absolutely impossible to suppose any freedom of intercourse between them and the natives till Alfred allowed the remnant of their invading hordes to colonize East Anglia in 878 : nor is it likely they could have materially influenced our language or literature till the epoch of their ascendancy in the beginning of the eleventh century.

² It cannot indeed be properly said to have become extinct in Iceland even at the present day, although generally superseded by stanzas of more modern form, since a poet yet living has translated the *Paradise Lost* into this ancient measure : nor is it the least interesting feature in its history that it should have survived so many revolutions, and that the rude adventures of the gods of Asgard should have been sung by the ancient Scalds of Scandinavia to the same measure which has thus been made the medium of conveying to their descendants the lofty strain and awful truths of the Miltonic poem.

copious remains of Scaldic poetry yet extant, we learn that, besides those complicated metrical systems which the perverse ingenuity of the Scalds of the eleventh century delighted to multiply and diversify to an extent almost endless (with equal injury, if modern ears and judgement may pronounce, to the harmony of their verse and freedom of their composition), their prosody always contained a metre of much more simple and natural construction, whose superior antiquity was attested by the name *fornyrdalag*, "the ancient lay," its specific distinction.

The *fornyrdalag* consists of short verses (generally dipodial, trochaics, or adoniacs¹), in measure, cadence, and alliteration, completely parallel to those of the Anglo-Saxon poetical remains; so that the rules known to have prevailed in the one may without fear of mistake be applied to the illustration of the other.

In this measure the whole of the *Edda*, and the poetry quoted by Snorro Sturleson in the *Ynglinga Saga* or History of the Ynglingi, the earliest dynasty of Norwegian kings, is composed. The first traces of the more intricate combinations of assonances do not appear till the reign of Harold Harfager (885), in which we find them first used by a Scald named Thorbiorn Hornkloffe.

A single example will be sufficient to evince this identity of metrical system: it is indeed so strikingly obvious that it cannot fail to manifest itself at once to every eye and ear accustomed to or qualified for such investigations. The poem I have selected for the purposes of this comparison is the *Gudrunar Quida*, one of the most interesting contained in the Eddaic collection. It may be necessary, in order to explain its subject, to premise that it relates to the sorrow of Gudrun for the death of her husband Sigurd, treacherously murdered by her brother Gunnar. This story bore to the cyclus of early northern poetry the same relations which the

¹ On a careful examination of the Edda I find that about two-thirds of the poems contained in it consist exclusively of these shorter lines of two feet; in the remainder, lines of three feet are occasionally intermixed, and in some few instances predominate.

crimes and suffering of the houses of Laius and Atreus did to that of the Greeks, and has been rendered familiar to the English reader interested in this department of literature by the elegant abstracts given in Weber's Teutonic and Scandinavian Romances.

The tone of feeling exhibited in the following extract may remind the classical reader of a phrase of expressive brevity, *μείζω ἢ κατα δακρύα*, in which Thucydides describes the sufferings of his countrymen before Syracuse: the language of nature and passion is the same in the philosophic historian of Athens and the untaught Scald of Scandinavia.

In order to illustrate the close affinity of the Icelandic and Anglo-Saxon, I have inserted a literal translation in the latter language; or, I may rather say, an edition of the same poem in that dialect; for the difference, for the most part, consists only in the variation of spelling. The version thus formed retains the alliteration, and so far as a modern ear can judge, the rhythm of a genuine Saxon poem.

Original Icelandic.

AR var þat **G**udrun
Gördiz at deya
 er hon **S**org-full **S**at
 yfir **S**igurði;
 gerði **H**on **H**iufra,
 ne **H**öndom sla,
 ne **Q**ueina um
 sem **K**onor aðrar.

Saxon version.

ÆR þam ðe **G**udrun
Gearwode dydan
 ða heo **S**orgfulle **S**æt
 ofer **S**igurde;
 ne gearcode **H**eo **H**eofing,
 ne **H**ondum sloh,
 ne ymb **C**wanode
 swa same **C**wenas oðre.

English version.

IT was ere that Gudrun
 Prepared to die
 When she sorrowful sat
 Over Sigurd's [corpse;]
 She made not showers [of tears],
 Nor smote she with her hands,
 Nor moaned she for him
 The same as other women.

Original Icelandic.

Genzo **I**arlar,
Al-snotrir fram,
 ðeir er **H**ardz **H**uðar
Hana lautto;
 ðeygi **G**udrun
Grata matti,
 sva var hun **M**oðuz,
Mundi hon springa.

Saxon version.

EOdon ða **E**Orlas,
EAl-snottera fruma,
 ða ðe of **H**earð-**H**ýge
Hi lættan woldon;
 swa ðeah **G**udrun
Grætan ne mihte,
 swa wæs heo **M**odige,
 swa **M**ihte heo to springan.

English version.

There came earls,
 The chief of the wisest,
 Who from her hard state of mind
 Would have dissuaded [let] her;
 Nor yet Gudrun
 Might weep,
 So anguished was she,
 She was nigh to burst.

Original Icelandic.

Sato **I**trar
Iarla bruðir,
Gulli bunar,
 fur **G**udruno;
 hver **S**aðgi ðeirra
Sinn of-tregra,
 ðann er **B**itrastan
 of **B**edit hafði.

Saxon version.

Sætton **I**desa¹
Eorla brydas,
Golde bundene,
 fore **G**udrone;
 æghwa **S**æcðde ðærra
Sine of-trege,
 ðæne ðe **B**ittrestan
Bidod hæfdon.

English version.

There sat illustrious
 Brides [widows] of earls,

¹ The Saxon having no term of the same etymology and force with the Icelandic 'itrar,' I have been obliged to substitute (*metri causâ*) 'idesa,' *women*.

Boon [adorned] with gold,
 Before Gudrun;
 Each of them said [recounted]
 Her own affliction,
 The bitterest that
 She had abode.

One relates the loss of *several* successive husbands, and of all her children and brethren; another had experienced, in addition to similar privations, the miseries of slavery.

Original Icelandic.

Þeygi **G**udrun
Grata matti,
 sva var hon **M**oðu
 at **M**auð dauðan,
 ok **H**arð-**H**uðuð
 um **H**rær fylkis.

Saxon version.

Swa ðeah **G**udrun
Grætan ne mihte,
 swa wæs heo **M**odige
 æt **M**aga deaðe,
 eac **H**earð **H**ycgiende
 ymb **H**ræw folc-frean.

English version.

Nor yet Gudrun
 Might weep,
 So anguished was she
 For her husband's death,
 And so hard of mind
 Over the corpse of her lord.

Original Icelandic.

Ða quað ðat **G**ullrönd,
Giuka dottir,
 "Fa kantu, **F**ostra,
 ðott þu **F**roð ser,
Ungo vifi
Annspiöll bera."
 Varaði **H**on at **H**ylia
 um **H**rær fylkis.

Saxon version.

Ða cwæð ðæt **G**ulrond,
Giukan dohtor,
 "Fea canst þu, **F**oster,
 ðeah þu **F**rode sy,
Iungre wife
Anspell beran."
 Weardode **H**eo of **H**elan
Hræw folc-frean.

English version.

Then quoth Gulrand,
 Giuka's daughter,
 "Few [things] kenn'st thou, my fostress,
 Though thou art prudent,
 To a young wife [widow]
 Counsel to bear."
 [Then] was she ware no longer to conceal
 The corpse of the chief.

Original Icelandic.

Svipti hon blæio
 af Sigurði,
 ok Vatt Vengi
 fur Vifs kniam :
 "Littu a Liufan,
 Legðu munn við grön,
 sem þu Halsaðir
 Heilan stilli."

Saxon version.

Swipte heo ða Sceatas¹
 of Sigurde,
 Wand eac Wængas
 fore Wifes cneowum :
 "Wlita þu on Leofan,
 Lecga þu muð to muðe²,
 swa þu ymb Halsize gyt
 Halan stille."

English version.

She swept the pall
 Off Sigurd,
 And turned his cheeks
 Before his wife's knees :
 "Look thou on thy love,
 Lay thou thy mouth to his lips,
 As though thou didst embrace him
 Still alive."

¹ From the deficiency of a Saxon form of the Icelandic 'blæio,' this word is here substituted.

² The Saxon has no form of the Icelandic 'grön.'

Original Icelandic.

Aleit Gudrun
Eino sinni;
 sa hon **D**auglings skaur
Dreyra runna,
Franar sionir
Fylkis liðnar,
Huð-borð jöfurs
Hiörvi skorna.

Saxon version.

Onwlat Gudrun
Æne siðe;
 geseah heo **D**eorlinges¹ hæf
Dreore yrnende,
Freomne ansyn
Folc-frean gehlidenne,
Hige-beorð² **H**eretogan
 ecðum to **H**eawenne.

English version.

Gudrun looked on
 One moment;
 She saw her warrior's hair
 Running with gore,
 The [once] shining eyes
 Of her lord extinct,
 The breast [the fortress of the soul] of the chief
 Pierced with the sword.

Original Icelandic.

Ða **H**ne Gudrun,
Haull við bolstri,
Haddr losnaði,
Hlyr roðnaði,
 en **R**egn dropi
Rann niðr um kne.

Saxon version.

Ða **H**nah Gudrun,
Holen við bolstras,
Heafoð-beah lysnade,
Hleor readode,
And rægnas dropan
 niðer **A**rn ymb cneowa.

¹ Substituted for 'daugling,' there being no Saxon derivative of the latter.

² The original is here obscure, as it contains several *ἀπαξ λεγόμενα*. I have employed in the Saxon translation terms at least of similar appearance, which will express "the bold glance of the chief closed [in death]."

³ The compound 'Hige-beorð' is quoted consonant to the rules of Saxon analogy. The remaining words of this distich are equivalent in sense, though not in etymology, to the Icelandic.

English version.

Then Gudrun bowed down,
Concealing herself amongst the cushions,
Her head-gear loosened,
Her cheek reddened,
And the rain-drops [tears]
Ran beneath to her knee.

Since poetry can alone reflect with any degree of truth' the images of poetry, the Editor has ventured to subjoin a metrical imitation, though conscious of having exhibited a very feeble copy of a very spirited original.

BY her Sigurd's blood-stained bier
As, with equal death opprest,
Gudrun sat; she shed no tear,
Her hand she smote not on her breast :
Word, nor sign, nor act, might show
The wonted course of woman's woe.

Sages came, the wisest they,
But vain the aids from art they borrow :
Can rhetoric soothe, or reason sway,
That stern mood of deepest sorrow,
When the heart to bursting swells,
Yet no tear its anguish tells?

Round her press'd a widowed train,
Sisters they in grief united,
Calling back long scenes of pain,
Each her own sad tale recited :
Vainly thus to wake they try
The soothing power of sympathy.

Vainly : for her anguish'd mind,
 Stunn'd beneath that sudden blow,
 Hardens, to itself confined,
 Nor opens to another's woe.
 Hard and cold was Gudrun's soul,
 Nor sigh would rise, nor tear would roll.

Last did youthful Gufrand speak—
 "Matrons, though in wisdom old,
 Here, I ween, your skill is weak ;
 Age's counsels, all too cold,
 Cannot reach the widow'd heart,
 When youths' strong loves are rent apart."

With hurrying hand from Sigurd's bier
 Swept she then the pall away :
 "On him thy love look, Gudrun dear,
 To his cold lip thy warm lip lay,
 And round him, as they still could hold
 Thy living lord, thine arms enfold."

Gudrun turn'd—one hurried glance
 On that much loved form she threw—
 A moment view'd, where murder's lance
 Had pierced the breast to her so true ;
 Saw stiff with blood those locks of gold,
 And quench'd that eye so bright, so bold.

She saw, and sank, and low reclined,
 Hid in the couch her throbbing head.
 Her loose veil floated unconfined,
 Her burning cheek was crimson'd red :
 Then, her bursting heart's relief,
 Copious fell the shower of grief.

With reference to the more complicated and later species of Scandinavian metres (introduced at the close of the ninth century), it is not necessary to enter here into any length of detail, as they have no direct connexion with the Saxon systems. Their essential character consists in their containing, besides the alliterative letters, two assonant syllables in each line, differing from terminal rime in the circumstance that the assonance was often placed on the penultima instead of being restricted to the last syllable; the corresponding sound occurring in the first hemistich, whence this system has been denominated hemistichial rime. One example of this arrangement may serve *instar omnium*. In that annexed, 'idn' and 'rodna' in the first line are assonant; 'verpr' and 'snerpir' in the second; 'ǧaǧn' and 'eiǧnaz' in the third; 'hitnar' and 'witnir' in the fourth. Two species of this assonance were reckoned:—the more perfect, when both consonants and vowels corresponded; this was always employed in the second line of each couplet, and was named *adalhending*, noble and full rime:—and the less perfect, when the consonants only corresponded, employed in the first line, called *skothending* or *snidhending*, imperfect or half rime. Of these intricate systems, more than 300 species (differing principally in the collocation of the assonant syllables) have been reckoned; but the following is the most usual form: it is called *Drotquædi*, proper—with hemistichial rime.

Vex *idn*, **V**ellir *rodna*,
Verpr *lind*, **Þ**rimo *snerpir*,
Fæz *gagn*, **F**ylkir *eignaz*,
Falr *hitnar*, sedz *witnir*,
SKekr *rönd*, **S**Kildir *bendaz*,
SKelfr *askr* ǧridom *raskar*,
BRandr *gellr*, **B**Rynior *sundraz*,
BRaka *spör*, litaz *örfar*.

(Extracts from Snorro's *Háttalykli*, published by Johnstone, p. 34.)

INTRODUCTORY ESSAY

The strife begins, fields redden,
Javelins are hurled, the din increases,
Ground is gained, the monarch conquers,
The blade grows warm, wolves are sated,
Bosses ring, shields are bent,
The hero foe to peace pants with ardour,
The sword clashes, mails are cleft,
Spears thunder, shafts are stained.

Regular final rime was also occasionally employed. Of this an example has been already inserted in this work (p. xvii.), for the purpose of comparison with a Dano-Saxon riming poem of a similar structure.

EARLY USE OF THE ALLITERATIVE METRE IN OTHER TEUTONIC DIALECTS.

As we have already seen that the tribes seated on the mouth of the Elbe and those of Scandinavia were in the common possession of the same metrical system (the *Fornyrdalag* of Scaldic prosody) at least as early as the fifth century, we might infer with a high degree of probability that the species of verse thus proved to have been so extensively diffused prevailed likewise in the other cognate dialects: nor although riming stanzas obtained in these an early¹, decided, and exclusive preference, are we left altogether without monuments establishing this inference by direct proof, so far at least as regards the dialects of central Germany. The most interesting of these are—1. The Weissenbrun Hymn; 2. The Fragment of the Romance of Hildebrand; 3. The Metrical Harmony of the Four Gospels.

¹ The paraphrase of the gospel, written in the Eastern Francic dialect by Otfrid in 850, is entirely composed in rime, without any trace of alliteration.

1. THE WEISSENBRUN HYMN

Is so called from its discovery in a MS. belonging to the convent of that place in Franconia, supposed to be of the eighth century. It has been published by the Grimms, 1812, and by Gley, *Langue et Literature des Anciens Franks*, 8vo. 1814, p. 155. From its brevity it may be here extracted entire. I have, as in the preceding specimen of the Icelandic *fornyrðalag*, annexed an Anglo-Saxon version, in order to illustrate still further the close affinity of that language with the kindred dialects of the continent: even the alliteration and metrical structure is preserved in this version, and the difference between it and the original amounts to little more than a slight variation in the spelling.

The dialect appears to be of intermediate character between those used in the higher and lower parts of Germany.

Original Teutonic.

DAT chi**F**regin ih mit **F**irahim,
Firiwizzo meista,
 dat **E**ro ni was
 noh **U**fhimil,
 noh **P**aum noh **P**ereg,
 ni was,
 ni [**S**Terro] noh heiniz,
 noh **S**unna ni **S**cein,

Anglo-Saxon version.

ÐÆT ge**F**rægen ic mid **F**irum,
Forwisra mæstum,
 Ʒæt **E**rra ne wæs
 nan **U**pheofon,
 nan¹ **B**eam nan **B**eorg,
¹ ne wæs,
 ne **S**Teorra nænige,
 nan **S**unna ne **S**can,

English version.

THIS I have heard from men,
 The chief of the elder sages,
 That originally there existed
 No heaven above,
 No tree nor mountain,
 Nor was there
 Nor any star,
 No sun shone forth,

¹ The metrical arrangement seems to prove that some words have been omitted by the scribe in this distich.

Original Teutonic.

noh **Mano** ni liuhta,
 noh der **Mareo** seo :
 do dar ni **Wiht** nī **Was**
 enteo ni **Wenteo**,
 enti do was der **Eino**
Almahtico Cot,
Manno **Miltisto**,
 † enti [dar warun auh] **Manahe**
 mit inan
Cootlihhe **Geista**.
 [Enti] **Cot** heilac
 Cot **Almahtico**, du himil

Anglo-Saxon version.

nan **Mona** ne leohtode,
 ne se **Mære** seo :
 ðonne ðær no **Wiht** ne **Wæs**
¹ende ne **Wende**,
 and ðonne wæs se **Ana**
Ælmihtig God,
Mannan **Mildost**,
 † and [²ðær wæron eac] manige
 mid him
Godcundlice **Gastas**.
³[Eala] **God** halig
 God **Ælmihtiga**, ðu heofon

English version.

Nor did the moon give her light,
 Neither the vast sea [existed] :
 Then was there nought
 From end to end [of the universe] ;
 But then existed the one
ALMIGHTY GOD,
 Most merciful to man,
 And with him were also many
 God-like spirits.
 Holy God
 Almighty, the heaven

¹ 'Ende ne wende.' I am not aware that any authorities occur for the use of this phrase in the A.S. dialect; but as both the constituent words are Saxon, and the phrase itself analogous to many Saxon idioms, it may properly be retained.

² The metre seems to require that the words included between brackets should be omitted, and they are unnecessary to the sense: the poetical diction is certainly better without them.

³ If it be allowable to consider the conjunction in this line as an error of the transcriber for an interjection, the sense will be rendered more consistent by annexing this line to the following address.

Original Teutonic.

enti **Erda** chiworahtos,
 enti du **Mannun**
 so **Manac** coot forchipi;
 for**Gip** mir in dino **Ganada**
 rehta **Galaupa**
 enti cotan **Willeon**,
Wistom enti spahida,
 [enti] craft tiuflun za **Widar-**
 stantanne,
 enti arc za pi**Wisanne**,
 enti dinan **Willeon**
 za chi**Wurchanne**.

Anglo-Saxon version.

and **Eorðan** gewrohtest,
 and ðu **Mannum**
 swa **Manige** gode forscipeſt;
 for**Gif** me in ðinne ¹**Gemiltsung**
 rihte **Geleafan**
 and gode **Willan**,
Wisdom and ſpede²,
³ deofol-craeft to **Witherstan-**
 danne,
 and arȝ to ⁴**Wiðerianne**,
 and ðine **Willan**
 To ȝe**Wyrceanne**.

English version.

And the earth thou haſt wrought,
 And for men
 Thou providest ſo many blessings;
 Do thou beſtow on me in thy grace
 A right faith
 And a good will,
 Wiſdom and good ſpeed,
 To withſtand the craft of the devil,
 And to eſchew evil,
 And thy will
 To work.

¹ The Saxon does not appear to have any trace of the Teutonic 'zenaden,' *grace*, but expreſſes 'χαρις' generally by 'ȝifa.' I have here ſubſtituted 'gemiltsung,' *mercy*.

² I have been induced to conſider the Saxon 'ſpede' as repreſenting the Teutonic 'spahida;' but a friend ſuggeſts that the latter term may mean 'Foresight.' So Volu-Spa—Spae-wife, *Scotch*. Gley renders it *Prudence*.

³ The rhythm and ſenſe would better be improved by the omiſſion of the conjunction.

⁴ I cannot find any Saxon form of 'piwisanne:' 'wiðerian,' however, agrees in ſenſe; and if 'pi-wisanne' be a compound, may alſo agree in etymology with 'wiſenne.'

2. FRAGMENT OF THE ROMANCE OF HILDEBRAND.

This fragment is extant in a MS. preserved in the abbey of Fulda. Its age is also supposed to be referable to the eighth, or early part of the ninth, century.

It has been repeatedly published,—by Eccard in his *Commentarius de Rebus Franciæ Orientalis*, tom. I. p. 864; by Weber, in his work on Teutonic Poetry and Romance; by the Grimms in 1812; and lastly by Gley in 1814, p. 147. The Grimms were the first to detect its metrical structure and alliteration, the former editors having hastily considered it as prose, although the general style of the diction ought to have shown at once their error. They have likewise bestowed more pains on the critical restoration of the text, and added a mass of valuable notes in elucidation of the language, metre, and the romantic story to which it alludes.

Hildebrand was one of the heroes of that cyclus of Teutonic romance of which Theoderic of Berne formed the central and prominent character: he was the chosen friend of that monarch, and had accompanied him in his thirty years' exile: sharing also in the prosperous revolution of his affairs, he returns to his own territory and castle, where he encounters suddenly his own son Hathubrand. The parties being unknown to each other, a fierce conflict takes place between them; and this forms the subject of the fragment in question.

As the whole of that fragment is inserted in the work of Messrs. Weber and Jamieson above referred to, and is therefore readily accessible, it will only be necessary in this place to cite a few lines in order to exhibit the identity of its metrical structure with that of the Scaldic and Saxon *fornyrdalag*.

The dialect in which it is written is supposed by some philologists to have been that prevalent in the lower parts of Germany; but the Grimms consider it as a mixed dialect, such as would have been produced by a Saxon transcriber of a Francic composition, and in which the features of the higher German predominate.

DO lættun se **Æ**rist
Asckim scritan
Scarpen **S**curim
 dat in dem **S**ciltim stont ;
 do **S**toptun to **S**amane,
Staimbort chlodun,
Hewun **H**armlico
Huitte scilti
 untî im iro **L**intun ¹
Luttilo wurtun.

THEN let they first
 their ashen spears rush forth
 with sharp showers
 that fell upon their shields ;
 then stept they together,
 the stone axes rung,
 they hewed away harmfully
 their white shields
 until their linden bucklers
 became small.

3. THE HARMONY OF THE FOUR GOSPELS.

This is extant in two MSS.; one supposed to have belonged to Canute, preserved in the British Museum (Cotton. MSS. Calig. a. 7.), and a second discovered at Bamberg by Mr. Gley in 1794. It was originally supposed to be written in the Francic dialect, and as such Hickes has given many extracts from it in his Francic Grammar (*Thes. Lingg. Septt.* t. 1. p. 101.)² More recent critics have, however, pronounced it to be a low German dialect. The following specimen will sufficiently exhibit the metrical and alliterative structure of this composition.

NU muot **S**niumo,
Sundeono los,
 manaz **G**est faran,
 an **G**odes willeon
Tionon a **T**omid,

NOW may readily,
 loosed from their sins,
 many spirits depart,
 through God's will
 delivered from punishment,

¹ I have followed the authority of Mr. Price in considering the denominative 'linden' to denote the *shields* rather than *banner-staffs* formed of that material.

² Some extracts have also been published by Nyerup in his *Symbola*, by the Grimms, and by Radlof in his *Specimens of the parables of the Sower and Prodigal Son in the various Teutonic dialects*.

ðe mid trewon wili

Wid is **W**ini **W**irkean,

endi an **W**aldand Crist

Fasto gilobean;

ðat scalt te **F**rumē werðan

Gumono so huilicon

so ðat **G**erno duot.

[of such as] with true will

work with their friends,

and on the Lord Christ

firmsly believe;

for this shall be profitable

to every one of men

whoso doeth it diligently.

(Hickes, *Gram. Franco-theotisc.* p. 105. in *Thes. Lingg. Septt.* t. 1.)

INVESTIGATION

OF

THE CELTIC ALLITERATIVE METRES.

THE metrical system which has been hitherto considered, has thus been proved to have existed as an early and common possession among many, perhaps among most, of the tribes of the great Gothic family of nations: and we may advance perhaps another step, and pronounce it to have been peculiar to that family. Alliteration, indeed, may be traced in the poetry of other languages; but we shall look in vain for a system of versification, of which this ornament constituted the predominant and almost exclusive characteristic.

If we look at those members of the great Indo-European order of languages which appear to have received the most early cultivation and polish, the Sanscrit and the Greek,—we shall indeed find this ornament sometimes occurring; but merely as incidentally and very sparingly introduced for the sake of occasional effect. The measures of the Sanscrit, though not identical with those of the Greek, are yet analogous to them¹, and entirely depend on the rhythmical cadence produced by the succession of feet of regulated quantity; and the sonorous length of its heroic verse presents the most striking opposition to the brevity of the Saxon and Scandinavian lines.

The Latin poetry, from the days of Ennius, exhibited merely the reflection of that of Greece: if we look at the few extant frag-

¹ See an essay on Sanscrit metres by Mr. Colebrooke in the 9th volume of the Asiatic Transactions.

ments of earlier antiquity and more native growth, we indeed find shorter metres and an approximation to the Saxon cadence; but alliteration is entirely wanting.

Among the Celtic nations, however, this feature is certainly to be found intimately interwoven with the fabric of their poetry; but still not as constituting its peculiar predominant and indispensable characteristic, an office which devolves on rime. While this latter is constantly and strictly preserved, alliteration is employed with much irregularity, and in many instances can scarcely be detected; the Scandinavian and Celtic metrical systems differ, therefore, by inverting the relations of each other in these points: both indeed occasionally unite the ornaments of rime and alliteration; but that which is predominant and essential in the former, is subsidiary and occasional in the latter, and *vice versâ*. Yet to point out the analogy which certainly does exist to a certain degree between these ancient and original systems of metre, and to mark at the same time its precise extent and limits, is a desideratum which he who proposes to give an outline, however meagre, of the history of alliterative poetry seems bound to attempt supplying.

The Celtic languages still extant (or at least those languages which are usually denominated Celtic by philologists) are reducible to two branches (confined to the British isles and opposite coasts of France): 1. The Hiberno-Scottish, including the Irish, the Gaelic of the Scotch Highlands, and the Manks dialects; 2. The Cambro-British, including the Welsh, Cornish, and Armorican. The difference existing between these two principal branches is at least as striking as that which distinguishes the Greek from the Latin languages; the particular dialects of either agree as closely as the various dialects of Greek: both are clearly and nearly related to each other, and may be traced, though more remotely yet with equal certainty, to the great Indo-European race of tongues.

Our present concern, however, is not with the philological affinities, but with the metrical systems, of these languages. That of the Hiberno-Scottish shall be first examined.

1. HIBERNO-SCOTISH POETRY.

The early cultivation of poetry in this dialect is incontrovertibly ascertained by the testimony of Adamnan, an author of the seventh century, who mentions, in his *Life of St. Columba*, Cronan, a poet of the preceding century, *qui ex more suæ artis cantica modulabiter decantabat*; words which imply the previous familiar and established use of this art.

Nor are specimens of a very early date wanting, although we should reject with Dr. O'Connor, and indeed with every writer who appears to have brought a competent share of impartial criticism to the inquiry, the claims of the Pseudo Ossianic poems, as being alike destitute of adequate external evidence, and decidedly condemned by every species of internal evidence; whether we regard their dissimilarity in style, structure, and language, from the genuine remains of the most ancient Irish bards, or the anachronisms which, in spite of the extreme and cautious reserve of their forger, mark the few historical allusions which he has ventured to introduce.

The system of versification exhibited in the genuine relics of Irish poetry consists of four-lined stanzas, each line containing seven or eight syllables, riming together, either by the sequent lines (*i. e.* the first line with the second, and the third line with the fourth), or by alternate lines (*i. e.* the second with the fourth). The Irish rime, however, (which is called in their grammatical treatises *Comharda*) does not require, like our own, an exact identity of consonants as well as vowels, but depends principally on the latter; it being sufficient if the consonants be of the same class: thus the words *roc*, *sop*, and *lot*, are considered as riming.

We find the alternate rime alone without any marked alliteration in the most ancient specimen cited by Dr. O'Connor, (see the valuable introductory volume to his promised edition of the *Rerum Hibernicarum Scriptores*, p. 90.)—a Hymn on the life of St. Patrick, attributed to Fieć, and ascribed on the grounds of the great

antiquity of its language and the age of the manuscript which contains it, to the sixth century. The following is the first stanza :

Genair Patraic i Nemthur	<i>Natus est Patricius Nempturri</i>
Asseadh adfet hi <i>scelaibh</i> ,	<i>Ut refertur in narrationibus,</i>
Macan se mbliadhan decc	<i>Juvenis fuit sex annorum et decem</i>
An tan do breth fo <i>dheraibh</i> .	<i>Quando ductus sub vinculis.</i>

Alliteration is conspicuously found in the productions of the ninth and following centuries; and throughout the middle ages constituted an essential feature of Irish poetry. It is termed by their grammarians *Uaim*.

The following specimen is from an historical poem written about the year 1057 :

Ro ionnarb a B hrathair B ras	<i>Expulsit suum fratrem Bras</i>
Britus tar muir N iocht N amhnas,	<i>Britus ultra mare Ictium dictum,</i>
Ro ghabh Briotus A lbain A in	<i>Possedit Britus Albaniam illustrem</i>
Go roinn F iaghnach F othudain.	<i>Usque ad fines Venatoris Fothudani.</i>

Here it will be observed that each line contains two alliterative words; and such is the general disposition.

2. CAMBRO-BRITISH POETRY.

The earliest poems extant in this language are in the Welch dialect, which appears to have prevailed also among the Cumbrian and Strath Clwyd Britons.

They are ascribed to Aneurin, Taliesin, Llywarch Hen, and Merlin, a constellation of bards said to have flourished in the sixth century¹.

¹ The body of Welsh poetry, from the 6th to the close of the 14th century, has been printed in the first volume of the *Myvyrian Archaeology of*

Many of these are preserved in MSS. appearing to be of the twelfth century; and they are familiarly quoted by a series of authors from the tenth century downwards: so that their claim to an antiquity at least exceeding that period seems incontrovertibly established (see Turner's *Vindication of the Welsh Bards*): yet they must have been very early interpolated; for in the oldest Welsh MS. extant (the *Black Book of Caermarthen*, written in the twelfth century) we find a poem entitled *Hoianau neu Borchellenau*, ascribed to Merlin in the sixth century, in which Normandy is mentioned—a palpable anachronism.

From the sixth to the twelfth century, but few poetical names are preserved; but in the latter, a large assemblage, among which those of Gwalchmai and Cyndellu are the most distinguished, occur; and from this period, the dates of the Welsh poetical compositions are ascertained with as much precision as those of any other language.

The metrical systems of the bards of the sixth and of the twelfth centuries seem *essentially* the same; yet the latter present a distinctive character sufficiently obvious and striking in their *greater degree of complication*. The metrical ornaments which I am about to enumerate, though common to both, are yet used with a much more sparing hand by the former.

These metrical ornaments are four:

1. The Terminal Rime.
2. The Internal Rime.
3. The Alliteration.
4. The Cyrch, or supplemental foot.

Wales (London, 1801.). The public spirit of the individuals whose labour and expense has thus preserved the most interesting relics of their primæval language deserves high praise; but the poetical antiquary will often, while consulting this volume, have occasion to regret the entire absence of the spirit of sound criticism.

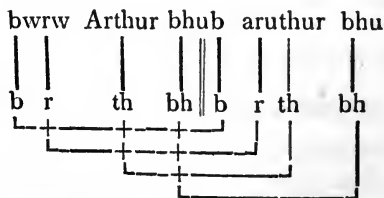
1. *The Terminal Rime*.—This is essential to Welsh poetry, and never absent, though in the earlier specimens (*e.g.* several of the compositions of Taliesin) few or no traces of the other ornaments appear. The rime often continues the same through a succession of eight or ten lines, sometimes through an entire poem; but in the lines affected by the *Cyrch*, or supplemental foot (presently to be described), the rime falls on the foot preceding the *Cyrch*.

2. *The Internal Rime*.—Besides the terminal rime, the same line often contains two or three other riming syllables within its compass: thus in the *Gododin* of Aneurin (ascribed to the sixth century):

Gwyr a **aeth** **G**atraeth **F**edsaeth **F**eddawn
FFurf **FF**rwythlawn oedd **C**am nas **C**ymhwylawn.

3. *Alliteration*.—This feature, though occasionally dispensed with altogether, or but sparingly introduced in some of the earlier compositions, was yet in others carried to the greatest excess: thus in the foregoing distich we have two *G*'s, two *F*'s, two *FF*'s, and *CAM* and *CYM*.

In some of the later systems, by a further refinement, the series of consonants in the first and last half of the line must correspond letter for letter: *e.g.*



This, however, seems uncommon, and is never practised by the earlier bards.

4. *The Cyrch*.—The system thus named is applied in the following manner. The general terminal rime, instead of falling on the last syllable of the line, is thrown back on the penultimate, antepenultimate, or some preceding syllable; and the supplemen-

tal foot or syllable thus superadded after the terminal rime constitutes the *Cyrch*. This *Cyrch* generally requires a corresponding sound, either by rime or alliteration, in the course of the next line, generally in its middle: thus a new fetter is introduced.

The Song of the Cuckoo, attributed to Llywarch Hen in the sixth century, and preserved in the Black Book, a MS. of the twelfth, exhibits specimens of this system in every stanza. One of these will suffice: the *cyrch* and its rime in the next line are printed in italics.

Gorciste ar vryn aerwyn—*vy mryd*

A *heryd* ni'm cychwyn

Byr vy n'haith difaith vy nhyddyn.

In general, however, the *cyrch* is but sparingly used in the poems attributed to that age; and, when introduced, has frequently no corresponding sound in the next line.

In the fourteenth century these incumbrances of poetry were augmented to their extreme degree: thus in the Elegy to Myfanwy Vechan (written soon after 1300) there occurs a series of forty-six lines, all having 'ad' for their terminal rime. Of these, each uneven line is *cyrchic*, so that an additional rime is introduced; and this is twice repeated in the next line. Besides these, we have the internal rime of the first or uneven line of each distich; so that each distich contains three sets of rimes—the terminal, the *cyrchic*, and the internal: and one of these sets (the *cyrchic*) is a triplet: e.g.

Mireinwawr drefawr dra fo brad—*im dwyn*

Gwrandd fy *nghwyn* *frwyn* freuddywydiad.

Here we find 1. brad and freuddywydiad—terminal rimes,

2. dwyn, nghwyn, frwyn—*cyrchic* rimes,

3. mireinwawr, drefawr—internal rimes,

that is to say, seven rimes in a distich of only twelve words; more than half the words being doomed to this incessant chime: besides

all which we have two sets of alliteration, extending always to two and sometimes to three corresponding initials in each line : 1. *dre-fawr dra* ; 2. *frwyn freuddywydiad*. To have written poetry under these barbarous restraints must clearly have been impossible ; and it gives us no mean idea of the flexibility of the language that it could have been forced to submit to them, and yet have retained any semblance of meaning.

The *Rimes couées* and *entrelacées* of the Provençaux were a light and easy bondage compared to this Egyptian drudgery : nor are the distortions of Indian jugglers more wonderfully unnatural and unpleasing. The reader, however, may be amused with the following eulogium on these systems, pronounced by the Editors of the *Mycyrion Archaeology* :—" Our versification attained such a degree of *perfection* by regular and progressive improvements, that no language, ancient or modern, ever yet attained to : our system includes not only all the varieties of verse that has [have] yet been produced in all known languages, but also a number equally great of such constructed verse as we have neither seen nor heard of in any country or in any tongue ; and yet these latter ones are by far the most beautiful and musical that we have."

Welsh poetry has lines of various length, from four to ten syllables, and stanzas of many different forms¹.

It has already been observed by the late Author that the Fins are said by one of their grammarians to possess an alliterative metre ; but it seems probable that this has been borrowed from their Gothic neighbours.

¹ The best account of the laws of Welsh metre is to be found in Rhees's *Lingua Cymrææ Institutiones*, London, 1592. The Irish Grammar in Llwyl's *Archæologia Britannica* may be consulted for those of that language.

ON THE DERIVATION

OF

THE LATER ENGLISH ALLITERATIVE METRES
FROM THE SAXON.

HAVING in the preceding observations attempted to trace the metrical system of the Saxon poets to that early period in which it was the common vehicle of song among the various tribes of the great Teutonic race, it remains to pursue its later fortunes; and thus we shall perceive that the same system which our ancestors brought with them in their war-ships from the banks of the Elbe, in the fifth century, continued, in partial practice at least, among their descendants as late as the sixteenth; extending over a period of more than a thousand years, and not entirely extinguished till the full revival of classical literature had taught the ear, accustomed to purer models, to condemn such recurrences of the same letter as barbarous.

The excellent dissertation of Bishop Percy (prefixed to the 3rd book of vol. ii. of his *Relics of English Poetry*) has indeed in a great degree exhausted this subject, and must be familiar to every reader interested in such inquiries: but in tracing the history of this metrical system during what may be called the period of transition of our language from the middle of the twelfth century, when it ceased to be pure Saxon, to the latter half of the fourteenth, when the English of Chaucer and Wicclif was established, some interesting links may be added to the chain which he has exhibited.

It will be necessary to premise, that throughout the whole period from the eleventh to the sixteenth century the alliterative

metre was practised both in its genuine and ancient form, unattended by rime, and also blended with riming stanzas of various descriptions. We have already seen this tendency to association with rime manifesting itself before the Norman conquest in several of the compositions contained in the Exeter MS. (see above, p. xviii.) In these it may have been derived from the influence of the Danish Scalds; and the new forms of metre subsequently borrowed from the Norman minstrels blended with the same facility with this ancient ornament.

I first propose to give a series of specimens, chronologically arranged, of the unrimed alliterative metre, the genuine descendant of Anglo-Saxon verse; and afterwards to exhibit a few instances of the combination of alliteration with riming stanzas.

The last specimen in the Appendix to this volume affords an example of this metre at the latest period in which our language could be considered as genuine Saxon, and should be referred probably to the earlier part of the reign of Henry II. Towards the close of that reign the history of our vernacular poetry presents us with the English translation, by the monk Layamon, of the Brut, a metrical history of Britain chiefly compiled from the tales of Geoffrey of Monmouth, and originally composed in Norman-French by Wace. Layamon's translation was probably written about 1180: the language is still Saxon, both as to its verbal substance and grammatical forms; still retaining the inflected cases of its nouns, and rejecting the use of prepositions to denote these relations: but its orthography is so much corrupted as already to give it the character of a distinct dialect¹. The author frequently employs rime, but still more generally retains alliteration, although

¹ The principal grammatical distinctions between the Saxon and Norman English consist in the loss of case and gender by the nouns; and the consequent employment of prepositions to denote the relations of nouns in construction: the verb also having lost the infinitive termination, the preposition *to* is used as the sign of that mood. All these changes were effected before the period of Robert of Brunne, whose Chronicle was probably com-

certainly in a less studied and regular manner than was agreeable to Saxon practice. It is, however, sufficiently obvious and complete

pleted in 1280: but in Layamon, a century earlier, we find the nouns declined as in Saxon: e. g.

<i>Nominative.</i>	The king.	SAX. Se cȳng.
<i>Genitive.</i>	Thas kinges.	Ðæs cȳnges.
<i>Dative.</i>	Than kinge.	Ðain cȳng.
<i>Accusative.</i>	Than kinge.	Ðone cȳng.

'Queen' is in like manner declined: e. g.

<i>Nominative.</i>	Tha quene.	SAX. Ðeo cwen.
<i>Gen. & Dat.</i>	There quene.	Ðære cwene.
<i>Accusative.</i>	Tha quene.	Ða cwen.

Thus also we have 'There hehge cnihtene sunnen,' *The sons of the high knights*; SAX. Ðæra heaȝ-cnihta (or heaȝ-cnihtena) suna. I cannot, however, find any trace of the Saxon dative plural in 'um.' These examples are all taken from the short extract printed by Mr. Ellis in his *Specimens of Early English Poets*. It is somewhat amusing to observe the numerous and gross mistakes into which that accomplished and usually accurate scholar has been led, in his attempt to interpret these few lines, by his imperfect acquaintance with Saxon. In one place, where the poet relates that the men (wepmen, Sax. wæpmen) sat by themselves at meat, and the women (wifmen) also by themselves; he has made absolute nonsense, by supposing 'wepmen' to be synonymous with 'wifmen,' and translating both *women*.

With reference to the subject of this note, we may add, that the style of the Saxon Chronicle continues tolerably pure till about 1090; that after that year we seldom find the ancient dative plural in 'um' used; 'an' 'en' or 'on' being generally substituted. In other respects, however, the variation (though gradually increasing) is not very striking till the death of Henry I. anno 1135. But the subsequent reign of Stephen is written in a dialect very nearly as corrupt as that of Layamon.

About the same period with Layamon, a volume of metrical Homilies bearing the title '*Ormulum*' was probably composed. It is interesting, as exhibiting a species of blank verse destitute alike of rime and alliteration. The rhythm appears to be that of the common ballad metre,

In summer time when leaves grow green,
And blossoms deck the tree, O,
King Edward would a-hunting ride
Some pastime for to see, O.

The spelling presents the language in its most disguised and corrupted form:

in the following specimen, which relates to the happy state of Britain in the days of Arthur.

(Layamon. About 1180.)

ÐA hafde **Æ**nglene **A**rd
 ðat **A**lrebezte hereward;
 and ðis **L**eodisce volc æc
Leofvest ðan kinge.
 Ða **W**ifmen hehge iboren
 ða **W**uneden a ðissen londe
 hafden i **Q**Ueðen alle
 on heore **Q**Uides soðe
 ðat nan **L**averd taken nolde
 inne ðissere **L**eode
Næver **N**ænne chnit
 (**N**eore he **N**oht swa well idiht)
 bute he i **C**ostned weoren
 ðrie inne **C**ompe,
 and his oht **S**cipen icudde,
 and ifonded hine **S**eolve;

THEN had the English earth
 that most excellent ruler;
 and the people of this nation also
 were most beloved by the king.
 Then the women highly born
 who dwelt in this land
 had all declared
 on their words' truth
 that none would take for her lord
 in this people
 any knight whomsoever
 (ne were he nought so well dight)
 except he were tried
 thrice in the camp,
 and knew how to acquire esteem¹,
 and had proved himself;

Every barbarous and unsightly combination of double letters seems to have been studiously affected.

On the third day it befell
 Uppe ðe ðridde dazg bilammp
That in the land of Gallilee
 Ðatt i ðe land off Galile

as some of the gospels declare,
 swa summ ðe zoddspell kiðeð,
there was a bridal prepared;
 wass an bridale garrkedd;

And it was prepared in a town that was Cana named:
 And itt wass garrkedd in an tun ðatt wass Cana gehatenn:

And Christ's mother Mary was at that bridal's seat,
 And Cristess moderr Marge wass att tatt bridaless sæte,

And Christ was invited to that house with his disciples,
 And Crist was clopped till ðatt huss wið his lerning cnihtness,

And their wine was drank so that there was not then any more.

And teggre win wass drunken swa ðat tær nass ða na mare.

¹ 'Eht' or 'æht,' *Sax.*

B aldeliche he mitte ðenne ȝa	boldly might he then go
nen him B rude :	take to himself a bride :
for ðer I lke tuhtle	from this same requirement
cnihtes weoren O hte.	knights were esteemed. [ducted,
Ð a W ifmen W el idone,	Then were the women well con-
and ða better bi W itene :	and then were the better (people)
	wise :
ða weoren i B rutene	then were in Britain
B lissen inoȝe.	blisses enough.

Towards the close of this century (the twelfth) Giraldus Cambrensis remarks, in his description of Wales, that the English as well as the Welsh employed alliteration in every polished composition (*in omni sermone exquisito*). His English example is

God is to**G**ether
Gammen and wisdom.

Thirteenth century.—To this century we may with certainty refer several compositions in which alliteration is blended with rime,—of which specimens will hereafter be given. In the genuine Saxon metre without rime we find a Romance on the subject of Sir Tristram, of which Mr. Price (who considers it as having better pretensions to be regarded as the composition of Thomas of Erceldoune than the poem attributed to him by Sir Walter Scott) has inserted a specimen in his edition of Warton's *History of English Poetry*, vol. i. p. 187. Its language clearly refers it to this period.

Forði an **A**unter in **E**rde,
I **A**ttle to shawe
 ðat a **S**elli in **S**ight
Summe men hit holden ;
 and an **O**utrage **A**wenture,
 of **A**rthures wonderes,
 if ye wyl **L**ysten this **L**aye
 bot on **L**itel quile.

I apprehend that the alliterative romance of Alexander, of which a portion is appended to the magnificent MS. of the *Roman d'Alexandre* preserved in the Bodleian, and another copy appears to be extant in the Ashmole (see Warton's *History of English Poetry*, sect. 10.), belongs to the latter part of this century; and far from being an imitation of the style adopted in the *Vision of Piers Plowman*, was rather one of its earlier exemplars.

Fourteenth century.—The celebrated composition last mentioned appears to have been written about the middle of this century [1362]. It is sufficiently familiar to antiquarian readers, but I shall transcribe a few lines, dividing them at the cæsural pause, in order to facilitate their metrical comparison with their Saxon prototypes.

Ich **W**ente forð **W**yde
 where **W**alkynge myn one
 in a **W**ylde **W**yldernesne
 by a **W**ode syde
Blisse of ðe **B**riddes
 a **B**yde me made,
 and under a **L**ynde in a **L**aunde
Lenede ich a stounde
 to **L**iðen here **L**aies
 and here **L**oveliche notes ;
Murðe of here **M**urye **M**ouðes
Made me to slepe
 and **M**erveilousliche me **M**ette
 a **M**yddes al ðat blisse.

It is obvious that the general principle of the metrical construction in these lines is identical with that of the Scaldic *fornyrðalag* and its Saxon sister; but I think a slight change of rhythm is perceptible. In the Saxon, a trochaic character is predominant. In the vision of *Piers Plowman* there is a prevailing tendency to an anapæstic cadence; but this has probably arisen not from any in-

tention on the part of the poet, but from the natural tendencies of the dialect in which he wrote. Any one may easily convince himself of this by attempting to write a few lines in modern English on the model of the Saxon metre: he will find himself constantly falling into the same deviations which characterize the above specimen; he will scarcely be able to confine himself to the few syllables of his original, but will lengthen his lines by placing unaccented monosyllables at the beginning; and an anapæstic character will, in spite of his efforts, intrude itself. The causes of this are to be found in the difference of a dialect which possesses inflected cases, and one in which the nouns are indeclinable. In Saxon every monosyllabic root gave rise, by its inflections, to a trochaic foot; but the number of trochaic words in English is comparatively very small, while the great stock of the language is iambic or anapæstic: and, as a second consequence proceeding from the same cause, the necessity of expressing the relations of case by prepositions presses these unemphatic monosyllables into the line, and generally in such positions as (when combined with the use of the article, which the English poet cannot, in the same degree as his Saxon predecessor, dispense with) to increase this anapæstic tendency, and to prevent the due compression of the verse. It is true, indeed, that the licenses above alluded to are frequently found even in the purest Saxon remains; but then in these the quantity of perfect trochaic or adoniac verses is always sufficiently prominent to impart a general and marked character to the whole.

Since the metrical structure and rhythm of all the subsequent compositions in this species of verse till the period of its entire disuse are altogether similar to those of the above extract, and specimens of them may be at once referred to in the well known essay of Bishop Percy, I shall here subjoin merely a chronological list of them.

Piers Plowman's Crede - - - - - After 1384.

Christ crowned King, &c. Cited by Percy about 1420.

Fight of Flodden Field - - - - - 1513.

Dunbar's Twa Marriit Wemen - - - About 1530.
 Scotch Prophecies put together after the accession of James I.
 of England. 1603.¹

Of these, I shall only insert a few lines from the conclusion of Dunbar's "Twa Marriit Wemen," as a specimen of this metre in its latest form².

WHILE that the **D**ay did up-**D**awn
 and **D**ew **D**anked flouris,
 the **M**orrow **M**ild was and **M**eek,
 the **M**avis did sing,
 and all re**M**oved the **M**ist,
 and the **M**ead smelled :
 silver **S**Houris down **S**Hook
 as the **S**Heen cristal,
 and birdis **S**Houted in the **S**Haw
 with their **S**Hrill notis ;
 the **G**olden **G**Littering **G**Leam
 so **G**Ladden'd their heartis,
 they made a **G**Lorious **G**Lee
 among the **G**reen boughis :

¹ Most of these were probably composed in the Northern counties, since from the following lines of Chaucer it seems to have fallen into desuetude in the Southern districts :—

"But trusteth wel I am a Sotherne man,
 I cannot geste rem ram ruf by my letter."

The author of Piers Plowman himself lived on the borders of Shropshire and Worcestershire, and his dialect is strongly tinctured with Northern peculiarities.

² This specimen is divested from the strange accumulation of letters which disguised the Scotch orthography at that period, in order to render the elegance of the description more generally perceptible. It will be observed that the alliteration extends through four of the hemistichial divisions, as here printed.

the **S**oft **S**outh of the **S**wyre¹
 and **S**ound of the **S**treamis,
 the **S**weet **S**avour of the **S**ward
 and **S**inging of fowlis,
 might **C**omfort any **C**reature
 of the **K**in of Adam,
 and **K**indle again his **C**ourage
 though it were **C**old slokned.

The conjoint usage of alliteration and rime may be very briefly discussed. In the first stage of the English language during the thirteenth century it appears to have been extremely prevalent, and is found in many of the compositions cited by Warton as belonging to that epoch; and more especially in those of a decidedly lyrical character. Thus:

ICH was in one **S**unnie dale
 in one **S**uwe dizele hale,
 i-**H**erde ich **H**old grete tale
 an **H**ule and one nigtigale, &c.

(*New Ed.*) v. i. p. 28.

Earliest English Love-song.

ICH-ot a **B**urde in **B**oure **B**ryht
 that fully **S**emly is on **S**yht,
Menskful **M**aiden of **M**yht
Feir ant **F**re to **F**onde, &c. p. 28.

Another.

ICHOT a **B**urde in a **B**our ase **B**eryl so **B**ryht,
 ase **S**aphyr in **S**elver **S**emly on **S**yht, &c. p. 34.

¹ The south wind blowing softly from the hills?

LENTEN ys come with **L**ove to toune,
 with **B**losmen ant with **B**riddes roune,
 that al this **B**lisse **B**ryngeth ;
Dayes ezes in this **D**ales
Notes suete of **N**yhtegales
 Uch foul **S**ong **S**ingeth. p. 31.

Many other examples in a great variety of different stanzas may be found on turning to the part of Warton's History of English Poetry above cited. The poetry of Scotland affords similar specimens as late as the sixteenth century.

The above instances depart entirely from the rhythm of the original Saxon, being accommodated to stanzas of Norman construction : but rime was occasionally added to the genuine descendant of that stock, which, from the celebrity of that satire, is usually designated as the metre of Piers Plowman. The Scotch romance of Sir Gawain affords an example of this in the fourteenth century.

IN the tyme of **A**rthur - an **A**unter betydde
 by the **T**urnwathelan - as the boke **T**elles
 whan he to **C**arlele was **C**omen - and **C**onqueror kydd
 with **D**ukes and **D**ussiperes - that with the **D**ere **D**welles
 to **H**unt at the **H**erdes - that longe had ben **H**ydde
 on a **D**ay thei hem **D**eight - to the **D**epe **D**elles
 to **F**all of the **F**emailes - in **F**orest and **F**rydde
Fayre by the **F**irmysthamis - in **F**rithes and **F**elles
 thus to **W**ode arn thei **W**ent - the **W**lonkest in **W**edes
 both the **K**ying and the **K**wene
 and all the **D**ouchti by **D**ene
 sir **G**awayn **G**ayest on **G**rene
 dame **G**aynour he ledes.

The satire on the reformation under Edward VI. exhibits a similar metrical arrangement in the middle of the sixteenth century.

In **D**ecember, when the **D**ayes - **D**raw to be short,
after **N**ovember, when the **N**ights - wax **N**oysome and long,
as I **P**ast by a **P**lace - **P**rively at a **P**ort
I **S**aw one **S**it by himself - making a **S**ong.

Percy's Reliques, ii. 134.

ARRANGED CATALOGUE
OF
ALL THE EXTANT RELICS
OF
ANGLO-SAXON POETRY.

* * * THE Editor has annexed the following Catalogue, in the belief that it must contribute to the interest and utility of the present work, as an introductory manual to the study of Anglo-Saxon poetry, to place before its readers a synoptical view of all the materials which time has spared in this department of literature. For this purpose a classification according to the subjects of the several poems appeared to afford the most convenient arrangement. From a survey of this list it will be seen that specimens of every style have been introduced in these Illustrations, and that no important work has been left without due notice.

Full and complete critical editions of the whole of these remains, with translations, are yet indeed desiderata in our literature; and it is perhaps scarcely creditable to our national feeling that these monuments of the parent speech of Englishmen should so long have been neglected; while in most continental states similar remains, in no degree of superior interest, have been presented to the public with every requisite illustration. But a better spirit appears to be now arising. While these pages have been passing through the press, an edition of Beowulf has been promised, by a writer who in his republication of Warton's History of English Poetry has proved that the philological antiquary will find nothing

wanting in any work which he may undertake. An edition, with a translation, of Alfred's Boethius has been still more recently announced; and the Editor of these pages hopes shortly to bring the Cædmonian paraphrase in a similar manner before the public. The whole of the Exeter Manuscript, together with the remaining minor poetry of the Saxons, might easily be comprised in another single volume; and if this were accomplished, their entire *corpus poeticum* would be rendered generally accessible. The wishes of a Southey for such a consummation have been recently and warmly expressed; and such wishes are always likely to promote their own realization. If the present work may (by rendering the subject more familiar to the reading public) contribute in any degree to the same end, its purpose will be sufficiently answered.

I. NARRATIVE POETRY, DERIVED FROM HISTORICAL OR TRADITIONAL SOURCES.

The History of Beowulf. MS. Cotton. Vitellius A. 15. Printed with Latin translation and notes by Thorkelin. Copenhagen, 1815. Analysed in the present volume, p. 30.

Fragment on the Battle of Finsborough. MS. Lambeth. Printed by Hickes in Thes. Lingg. Septt., without translation. With translation in the present volume, p. 173. The original MS. appears to be now mislaid.

Fragment on the Death of Beorhtnoth. MS. Cotton. Otho A. 12. Printed by Hearne in the Appendix to his edition of *Johannis confratris Glastoniensis Chronicon*, without translation. A translation is subjoined to the present Catalogue. The original MS. perished in the fire which consumed a part of this collection.

** The allusions contained in one of the poems of the Exeter MS. (see p. 235 of this volume) to the stories of Weland and of

Theoderic of Berne, render it probable that these heroes of the Edda and of the cyclus of Teutonic romance, were also celebrated in Saxon poetry.

The slaughter of the dragon by Sigurdr, or Sigmund, another cardinal event in that cyclus, is also alluded to in Beowulf in a manner which shows it to have been familiar.

Chaucer enumerates the adventures of Wade and his boat, a fiction also of the same school (see *Wilkinia Saga*), among the romances of price: so that we have probably lost a Saxon poem on this subject.

The romance of *Horn Childe*, published by Ritson in his collection, is evidently derived from a Saxon original (see p. 237 of the present work). And the same remark may be extended to the romance of *Haveloke* (long supposed to be lost, but recently discovered by Mr. Madden among the MS. stores of the Bodleian), and to that of *Atla king of East Anglia*.

II. NARRATIVE POETRY DERIVED FROM SCRIPTURAL SOURCES.

The History of Judith, a fragment. MS. Cotton. Vitellius A. 15. Printed at the close of Thwaites's edition of the *Saxon Heptateuch*. Oxon 1699, without a translation. Turner (*History of the Anglo-Saxons*) has translated several specimens, amounting to about one half the composition. He justly observes, that as the outline only of the story is borrowed, it deserves to rank as an original narrative poem.

Paraphrase of Genesis, the Exodus, the History of Daniel, &c. ascribed to Cædmon. MS. Bibl. Bodl. Junius 11. Printed by Junius, Amsterdam, 1655, without translation. For an account and specimens of this work, see p. 183 of the present volume ¹.

¹ The Editor of this volume is now engaged in preparing a new edition with a translation and notes.

III. NARRATIVE POETRY FOUNDED ON THE LIVES OF SAINTS.

Life and Passion of St. Juliana. Exeter MS. Book VII. Never published.

Visions of the Hermit Guthlac. Exeter MS. Books IV. and V. Never published.

IV. HYMNS AND OTHER MINOR SACRED POEMS.

A great part of the Exeter MS. consists of poetry of this description, which may more properly be classed as poetical reflections on various sacred subjects than as hymns, in the strict sense of that word. These compositions have never been published; but some specimens are inserted in the present volume. See account of the Exeter MS. p. 198, &c.

The Cotton. MS. Julius A. 2. contains some metrical prayers printed by Junius at the close of his edition of the Cædmonian paraphrase. Others are found, Corpus Christi Cant. S. 18. printed in Wanley's Catalogue¹, p. 147.

Metrical paraphrases of the Lord's Prayer, &c. occur in the following MSS.—Bibl. Bodl. Junius 121. printed in Wanley's Catalogue, p. 48 (together with the Creed); and Corpus Christi Cant. S. 18. printed in Wanley's Catalogue, p. 147 (together with doxology); also in Book X. of the Exeter MS. not printed. Another metrical version of the doxology has been printed by Hickes (*Sax. Gramm. Thes. Lingg. Septt.* t. i. p. 179) from the MS. cited at the head of this article (Junius 121), which formerly belonged to the church of Worcester.

A Poem on the Fasts of the Church, in which they are historically deduced from Jewish institution. Cotton. MSS. Otho B. 2. Not printed.

¹ One of these affords the mixture of Latin and Saxon verses quoted in the Introductory Essay on Saxon Metre, p. ix.

A Poem on the Day of Judgement, translated from Bede¹. MSS. of Corpus Christi Cant. S. 18 (before referred to for prayers).

V. ODES AND EPITAPHS.

* * The Saxon Chronicle contains the only specimens which can be referred to these classes : these are all printed from several MSS. in the late edition of that inestimable document by Ingram—London, 1823, and are as follow.

Ode on the Battle of Brunanburh. A.D. 938. p. 141.²

¹ The first lines of this translation merit insertion, as affording a very favourable specimen of the descriptive powers of Saxon poetry.

HWÆT in ana sæt	Thus in a solitary seat
Innan bearwe	Within a bower
Mid helme beðeht	Overspread with elms
Holte to middes,	In the midst of a wood,
Ðær ða wæter burnan	Where the water brooks
Sweȝdon and urnon	Murmured and ran
On middan ȝehæge,	Through the midst of the enclosure,
Eal swa ic secȝe ;	[It befel me] even as I relate ;
Eac ðer wyn wyrta	There also the flowers of delight
Weoxon and bleowon,	Grew and blossomed,
Innon ðam ȝemonge	Scattered around
On ænlicum wonge ;	Through that beauteous plain ;
And ða wudu beamas	But then the branches of the wood
Wagedon and sweȝdon	Waved and rustled
Ðurh winda gryne ;	Through the windy blast ;
Wolcn wæs ȝehrered,	The sky was disturbed,
And min earme mod	And my saddened soul
Eal wæs gedrefed.	Was all agitated.

These lines contain an expansion of the following distich of Bede :

*Inter florigeras sæcundi cespitis herbas,
Flamine ventorum resonantibus undique ramis.*

² This very interesting composition has been repeatedly translated :—by Henry of Huntingdon and Gibson, into Latin ; by Warton, from Gibson's Latin into English ; and from the original Saxon into that language by Turner

Ode on the Victories of Edmund Ætheling. A.D. 942. p. 146.¹

Ode on the Coronation of King Edgar. A.D. 973. p. 158.

Elegy on the Death of King Edgar. A.D. 975. p. 160.

Elegy on the Death of King Edward. A.D. 1065. p. 255.

VI. ELEGIAC POETRY.

The Exile's Complaint in the Exeter MS., printed in this volume, p. 224, affords the only specimen approaching to the character of the Elegiac ballad.

Many of the Metres of Boethius translated by Alfred (MSS. Cott. Otho A. 6. printed by Rawlinson, 1698) are of the Elegiac class. See a specimen in this volume, p. 260.

VII. MORAL AND DIDACTIC POETRY.

The Boethian Metres translated by Alfred (see last article) afford examples of these styles. Specimens are given in p. 263, &c. of the present volume.

(*History of the Anglo-Saxons*); Ingram (*Saxon Chronicle*); and Bosworth (*Saxon Grammar*). But the most recent and by far the most accurate version is that of Mr. Price, inserted in his late edition of Warton's *History of English Poetry*: this is illustrated by a very valuable critical apparatus of philological notes. Henshall also furnished what he calls a translation to Mr. Ellis's *Specimens of Early English Poets*; but this, being constructed according to the very whimsical views of etymology entertained by that antiquary, exhibits much such a reflection of the original as the distorting mirrors employed in optical experiments present of natural objects: almost every word is grossly mistranslated. The metrical version, however, which is inserted in the same collection, of this poem into old English of the fourteenth century, is generally accurate, and may be cited as a striking example of successful imitation, not of the language only, but of the style and inequalities of composition which marked our poetry in the age of Chaucer.

¹ The character of king Edwy (p. 151), though printed metrically in Mr. Ingram's edition, appears to the present writer entirely destitute of every feature of Anglo-Saxon poetry. The same observation applies to the re-

The Gnostic Poems in Book IX. of the Exeter MS. (see the account of that MS. p. 204, &c. of this volume) may be classed here. Also the following.

The Address of the Departed Soul to the Body. Exeter MS. Book X. See p. 232 of this volume.

The Poem on Death. Bibl. Bodl. NE. F. 4. 12. Extracted in this volume, p. 270.

The Allegorical Poem on the Phoenix, forming Book VI. of the Exeter MS. (see p. 224 of this volume): and the similar Allegories on the Panther and Whale at the close of Book IX. of that MS. (analysed p. 207, 208.)

The Proverbs of Alfred. MSS. Cott. Galba A. XIX. This, however, is a corrupt and modernized version of Richard the First's time. Printed in Spelman's *Life of Alfred*.

VIII. MISCELLANEOUS.

Song of the Traveller. Exeter MS. Book IX. Printed in the present volume, p. 9, &c.

Dialogue of Solomon and Saturnus¹. MSS. of Corpus Christi College,

flections on the capture of archbishop Ælphage by the Danes (p. 188), and to the paragraph relating to the imprisonment of Ælfred Ætheling by Godwin (p. 208). The appearances of rime which occur in this last composition seem accidental; and, as will be seen on reference to the passage in question, are often produced by an arbitrary division in the middle of words adopted by the editor: e.g.

Nu is to gelyfanne
To ðan leofan
Gode. ðæt hi blissi-
-on bliðe mid Criste.

¹ The Editor has not himself enjoyed an opportunity of consulting the Cambridge MSS.; but they appear to belong to the class of traditional stories concerning the interchange of questions and solutions on points of abstruse science,

Cambridge, S. 16. mixed with Runic characters. A shorter piece on the same subject occurs in the same collection of MSS. S. 2; and a prose version is among the Cotton MSS. Vitellius A. 15.

supposed to have taken place between the Wisest of Kings and those who endeavoured to examine or profit by the depth of his knowledge. These stories, derived probably from the authentic statement of the visit of the queen of Sheba, were current in the East before the Christian æra. Josephus mentions an intercourse of this kind as having subsisted between Solomon and Hiram king of Tyre, who was assisted by a youth named Abdæmon, or, according to others, by Abdimus the son of Abdæmon. Menander, a translator of Tyrian antiquities from Phœnician into Greek, and Dion are cited by Josephus as his authorities for these tales. They appear to have become subsequently very widely diffused under many different forms: one of these, —in which Solomon is represented as holding discourse with Marculfus or Morolf, a deformed and Æsop-like dwarf, and his wife,—became extensively popular in Europe during the middle ages. It is alluded to by William of Tyre in the twelfth century, and many versions of it are extant both in the Latin and German languages. The Saxon compositions cited in the text preserve probably a somewhat earlier modification of a fiction similar in substance: in these the interrogator is named Saturnus. Wanley (*Catalogue*, p. 114) thus quotes the commencement of the copy extant in S. 2. of the Corpus Christi MSS., which appears to be an extract only:

SATURNUS cwæð,	SATURNUS quoth,
Hwæt ic iglanda	Thus have I
Eallra hæbbe	Of all the islands
Boca on byrged ;	Tasted [studied] the books ;
Ðurh gebregð stafas,	Through the art of letters,
Lar cræftas onlocen	To examine the learned skill
Libia and Greca,	Of the Libyans and Greeks,
Swylce eac istoriam	And likewise the history
Indea rices ;	Of the Indian kingdom ;
Me ða treahteras	The interpreters
Tala wisdom	Have instructed me in these tales
On ðam micelan bec.	In the great book.
.	

The Editor has received, through the kindness of Mr. Shelford of Corpus Christi College (Cambridge), a transcript from a portion of the MS. of the

Ænigmatical Poems. Exeter MS. Book X. See p. 219 of this volume.

Poetical explanation of the characters of the Runic alphabet, printed by Hickes (*Thes. Lingg. Septt.* t. i. p. 135) without translation: also recently on the continent with a German translation, which is very incorrect, in Grimm's treatise on Runic letters. Cotton MSS. Otho B. X.—Each Runic letter has a significant name: thus H stands for hail, S for sail, &c. The various objects which thus give denomination to the characters are each in the poem described in a sepa-

dialogue of Solomon and Saturnus contained in the red book of Derby. He is thus enabled to lay before the reader the following specimen from that MS.

SALOMON cwæð,
 Lytle hwile
 Leaf beoð grene;
 Ðoñ hit eft fealewiað,
 Fealleð oñ eorðan,
 And forweorniað,
 Weorðað to duste:
 Swa ðoñ gefeallath
 Dæðe fyrene,
 Ær lange læsteð;
 Lisiað him in mane
 Hydað heah gæstreon,
 Healdað georne
 On fæstenne,
 Feondum towillan;
 And wenað, wanhozan,
 Ðæt hie wille Wuldor-Cining
 Ælmihtig God
 Ece gehiran.

SOLOMON quoth,
 A little while
 Shall the leaf be green;
 Then eftsoons it groweth yellow,
 It falleth on the earth,
 Decayeth,
 And turneth to dust:
 Even thus fall
 The wicked in death,
 Ere they long endure; [crimes
 They heap up to themselves by
 And conceal mighty treasures,
 They greedily preserve them
 In their secure recesses,
 According to the will of the fiends;
 And yet ween, destitute of reflection,
 That the King of Glory
 The Almighty God
 The Eternal will listen to them.

The prose version (Cotton MSS. A. Vitellius XV.) begins thus: "Then quoth Saturnus to Solomon, 'Declare to me where God sat when he wrought the heavens and the earth.' 'I answer thee—He sat over the wings of the winds.'" A series of questions concerning the six days of creation follow. We here learn many curious particulars concerning the formation of Adam. His name, it appears, was derived from the four angels, Archox, Dux, Aro-

rate stanza; some of which are very obscure. It is evident that the Runes intermixed in several Saxon MSS. (*e. g.* the Exeter MS., Beowulf, &c.) are used not as alphabetical letters, but as monographs denoting entire words.

Poem on the Site of Durham, and Relics preserved there. MSS. Cotton. Vitellius D. 20. Printed by Hickes, *Thes. Lingg. Septt.* t. i. p. 178.

Metrical Prefaces, &c. to various works: viz. to Alfred's Boethius (Cott. Otho A. 6. printed in this volume, p. 257); to Alfred's Version of Gregory De Curâ Pastoralis (Bibl. Bodl. Hatton 88. printed

cholem, and Minsymbrie. His essence was compounded of eight ingredients, one pound of each being taken: viz. earth for his flesh, fire for the heat of his blood, wind for his breath, cloud for the fickleness of his disposition, grace for his reason, blossoms for the various colours of his eyes, dew for his sweat, and salt for his tears. We are also told of what age he was at his creation; how many inches tall; how many years he spent in Paradise before his fall; and for how many after his death he was sentenced to remain in infernal punishments. A variety of questions with regard to the chronology of the lives of the patriarchs, &c. are then disposed of: in the course of which we are told that the names of the wives of Noah, Cham, and Japhet, were Dalila, Itareata, and Catafluvia; or, according to others, Olla, Ollina, and Ollibania. The tears shed by Moses when he threw the broken tables of the law into the sea are assigned as the reason why it has remained salt ever since. It is mentioned, *en passant*, that the sun rises at a city named Iaiaca, and sets at another called Garita. Much of this matter savours strongly of rabbinical origin; yet some allusions to the Virgin and the Apostles indicate a Christian author.

It would be important to compare this MS. with that of Corpus Christi S. 16; for since Runic characters are intermingled as monographs in the latter, the collation would probably enable us to ascertain the exact value and force of those characters when so employed, and assist in deciphering the passages in the Exeter MS. in which they are in like manner introduced.

With reference to the subject of this note, we may further observe that the answers of Sidrac the philosopher to the questions of king Boccus on various theological, metaphysical, and physical topics,—a favourite composition in the middle ages,—exhibit a close parallel, both in matter and structure, to these dialogues of Solomon, though the interlocutors are different.

in Wanley's Cat. p. 70); to a treatise ascribed to St. Basil (Bibl. Bodl. Hatton. 100. printed in Wanley's Cat. p. 72); to Aldhelm De Laude Virginum (MSS. Corpus Christi Cant. K. 12. Wanley's Cat. p. 110); Address of transcriber of Bede's History to reader (Corpus Christi Cant. S 2. Wanley's Cat. p. 114); Prayer for transcriber of Decretals (MSS. Cott. Claud. A. 3. Wanl. Cat. p. 226).

Saxon Calendar. MSS. Cotton. Tib. B. I. Printed by Hickes, *Thes. Lingg. Septt.* t. i. p. 203.

* * With regard to the chronological arrangement of these remains, little can be offered.

The Hymn of Cædmon, preserved in Alfred's translation of Bede's History, must be dated about 670. The question as to the antiquity of the Biblical Paraphrase, ascribed to the same author by Junius, is discussed at p. 183.

The Dying Hymn of Bede is to be referred to the year 735.

The Ælfredian version of Boethius must have been written before 901.

The poetry in the Saxon Chronicle assignable to the various dates annexed to the respective compositions in this Catalogue, between 934 and 1065.

The Poem on the Death of Byrhtnoth seems to have been written soon after the event which took place—991.

The other compositions afford no probable criterion for determining their age; and the language and style of the earliest specimen of Saxon poetry, the Hymn of Cædmon, resembles so closely those of the latest specimens that no evidence which deserves reliance can be deduced from that source.

THE DEATH OF BYRHTNOTH¹,

A FRAGMENT.

THE Editor is induced to append a translation of this fragment as a note to the preceding Catalogue, because he conceives its merit to be such as to render any collection of Saxon poetry imperfect in which it should not be included, and because these Illustrations contain no other adequate example of the attempts of our Saxon writers to paint the pomp and circumstance of war; for the fragment on the Fight of Finsburgh is too brief and mutilated to afford a fair specimen for that purpose.

He has not inserted the original Saxon, in the understanding that it is the intention of Mr. Price (to whose kindness he is indebted for the transcript whence the following version is made) to publish it critically in the work on Saxon Poetry which he has announced in his very valuable Edition of Warton's History of English Poetry. The learning and acuteness of that able philologist and antiquary will doubtless clear away the difficulties which have in a few instances reduced the present translator to the necessity of circuitous and conjectural interpretation.

The poem itself is remarkably free from the tautology and repetitions which too often impart a feeble and puerile character to the compositions of our Saxon writers; and the language, while remote from the inflation and turgidity to which a false taste sometimes seduced them, frequently presents poetical phrases and figures of considerable happiness and effect: such as when speaking of the clash of arms it is said, "the hauberk sang a song of terrors." This relic, which is unfortunately a fragment only, mutilated both at the beginning and conclusion, forms a portion of an historical poem cele-

¹ The name (like most Saxon appellatives) is variously spelt. In the poem it stands as Byrhtnoth, which I have usually followed. The Ely Chronicle reads Brithnoth, as does the Saxon Chronicle. And Beorhtnoth is found in other authorities.

brating the warlike exploits and death of Byrhtnoth, alderman of Northumbria, in an engagement against the Danish invaders, A.D. 991. It constitutes a battle-piece of spirited execution, mixed with short speeches from the principal warriors, conceived with much force, variety, and character: the death of the hero is also very graphically described. The whole approximates much more nearly than could have been expected, in the general features of its composition, to the war scenes of Homer. If names like Byrhtnoth and Godric could be substituted for Patroclus and Menelaus, it might be almost literally translated into a cento of lines from the great father and fountain of poetry; and, as it is, it reads very like a version from one of the military narratives of the Iliad, excepting its want of the characteristic similes¹. The hero Byrhtnoth is mentioned at length in the chronicles of the church of Ely, to which he had been a very considerable benefactor, a topic of eulogy much insisted upon in these monastic records, and which may possibly also account for his name having thus escaped the list said to be buried in the night of oblivion—*carent quia Vate Sacro*; hence, perhaps, we may suspect that a cowl covered the head of our unknown poet, and that his lines were written in one of those *scriptoria* of which our antiquaries still admire the delightful and inspiring situation among the recesses and long-drawn vaults of the cloister's studious pale in our conventual ruins.

I subjoin the narrative of the Chronicler as a useful illustration, although it does not entirely agree in its circumstances with those of the poem.

"This Brithnoth was the noblest and bravest chief of the Northumbrians. He was eloquent in speech, of robust strength, and of commanding stature; ever alert in military exploits against the enemies of the realm, and even above measure animated by a courageous disdain of danger and of death; and *above all he honoured the holy church and its ministers, and applied to their use the whole of his patrimony*: but he devoted his life, through its entire course, to the defence of the liberties of his country; being wholly engrossed with the desire rather to die than suffer a single injury offered to his native land to pass unrevenge: for in that age frequent irruptions of the Danish pirates, disembarking on different points of the coast, heavily afflicted England; and all the chieftains of the neighbouring provinces, relying on the known loyalty and fidelity of Brithnoth, had pledged themselves to serve beneath his victorious banner; conceiving that, under such a general, the public defence against the enemy would be more securely established. When, therefore, at a certain time

¹ It may be more particularly compared with the battle in which Patroclus fell.—Iliad II. and P.

they had effected a secret landing at Meldon¹, he advanced to the spot with an armed force at the first intelligence, and put nearly all to the sword upon a bridge across the river; but a few having with difficulty escaped to their ships, carried back the news to their own country. And when Brithnoth after his victory had speedily returned to Northumberland, the Danes, incensed to the last degree at the tidings, refitted their fleet, and sent a second expedition, under Anna and Guthmund the son of Stettan, to Meldon, to revenge the slaughter of their first army. Having gained the port, when they had learnt that Brithnoth had been the author of their former defeat, they sent to inform him that they had landed in order to avenge it, and that they should rank him among cowards if he declined an engagement. Incited to indignation at the message, Brithnoth again collected his former comrades, and, led on by the hope of victory and an over confidence, marched with but few followers to the war; hurrying forwards, lest his delay should enable the invaders to occupy a single foot's breadth of the country. Thus, having first commended himself to the prayers of the holy brethren, he hastened to the presence of the enemy; and immediately on his arrival, undeterred by the small numbers of his own troops, and undaunted by their great superiority, he commenced his attack. At length on the last day of the series of combats which ensued, he anticipated, from the scanty relics of his forces, his own approaching death; yet he maintained the fight with undiminished resolution, and, after an immense slaughter of the enemy, had nearly put them to a complete rout; but at last, animated by the paucity of his followers, they rallied, and, forming a solid wedge, rushed with their whole mass against him, and, after great efforts, cut off his head in the fight; which, on their retreat thence, they carried back with them into their own country. But the abbot of Ely, on learning the issue of the battle, proceeded to the field, and having discovered his body, had it borne to his church, and there honourably interred, replacing the head by a round mass of wax. Long after in these our days, the corpse was recognised by this indication, and placed among the other benefactors of the monastery with due honours. This pious and brave warrior flourished in the reigns of Edgar, Edward the Martyr, and Ethelred, and died in the thirteenth year of the last monarch, 991 from the incarnation of our Lord."

The original poem contains 690 lines. I have omitted in my translation the first 30 of these, which, from the mutilation of the beginning of the frag-

¹ 'Mældune,' *Chron. Sax.* Maldon in Essex is considered as having been the scene of action.

ment, are rendered in some places obscure, as containing allusions to circumstances which do not appear in the remaining part of the narrative.

Translation of the Fragment.

* * * * *

THEN Byrhtnoth began to train his bands: he instructed the warriors in their array and discipline, how they should stand, how guide their steeds: he bade that they should hold their shields right forward with firm grasp, and should not fear ought. Soon as he had arrayed his eager troops, he alighted amid his favourite band, the retainers of his household, whom he knew the most faithful of all.

Meanwhile, the herald of the Vikings stood in his station: stoutly he called forth; and, advancing opposite, spake in these words to proclaim the threatenings of the pirate host, their embassy to the earl:—"The seamen bold send me to thee; they bid me say that thou must deliver to them forthwith thy treasures for thy safety¹: better is it for you that ye should buy off this warfare with tribute than that we should wage so hard a conflict. It boots not that we should slay each other: if ye will assent to this, we will ratify a peace with gold. If thou who art the chieftain assentest to this counsel, so mayst thou preserve thy people by giving to the men of the sea even at their own arbitration, treasures for their friendship, and obtain peace from us: then will we with our booty repair again to our ships, and hold truce with you."

Byrhtnoth spake. He upraised his buckler, he shook his slender javelin; stern and resolute he uttered his words, and gave him answer:—"Hear, thou mariner, what this people sayeth: they will for tribute bestow on you their weapons—the edge of their spears, their ancient swords, and arms of war, which shall not avail you in the fight. Herald of the men of ocean! deliver to thy people a message in return—a declaration of high indignation. Say that here stand undaunted an earl with his retainers, who will defend this land, the domain of my sovereign Ethelred, his people, and his territory; and the heathen shall perish in the conflict. I deem it too dastardly that ye should retire with your booty to your ships without joining in battle, since ye have advanced thus far into our land, nor shall ye so softly win our treasures;

¹ The Saxon Chronicle informs us that in this year (991) the practice of buying off these piratical enemies by tribute was first adopted.

but point and edge shall first determine between us in the grim game of war ere we give you tribute."

He bade them seize their shields, and the warriors to march till all stood by the side of the æstuary; but the hosts could not engage with each other for the water, since the flood had come flowing in after the ebb, and the streaming tide separated them; they thought the interval too long before they might mingle their weapons together: the army of the East-Saxons and the host of the ashen ship begirt with their throngs the river, nor could any of them wound his enemy unless through the arrow's flight he achieved his fall: the flood retired; then stood there ready many Vikings of the fleet, eager for the fight. Then the chief, the defence of his soldiers, commanded a warrior hardy in battle and prompt in spirit, to establish a bridge¹: his name was Wulfstan; he was the son of Ceola; he with his franca² shot the foremost man that with the most courage stepped upon the bridge. With Wulfstan stood two dauntless champions, Ælfere and Maccus, both high-souled warriors; they would not turn in flight from the ford, but resolutely defended it against the foe so long as they might wield their weapons. At length they perceived and beheld with joy that "the beams of the bridge were firmly placed³."

Then began the invading host to move: they gave orders to advance, to cross the ford, and lead their troops onwards. The earl meanwhile, in the haughtiness of his soul, yielded free permission to many of the hostile bands to gain the land unmolested. And thus did the son of Byrthelm shout across the cold river:—"Warriors, listen! Free space is allowed you: come then speedily over to us: advance as men to the battle: God alone can know which of us is destined to remain masters of the field of slaughter."

Then the wolves of slaughter advanced across the waters; unimpeded the host of the Vikings passed over the river and its clear stream; the seamen carried their shields to the land, and bore their linden bucklers: there against these fierce ones Byrhtnoth with his warriors stood prepared: he bade his

¹ "To establish a bridge," *bricge healdan*; literally, to defend the bridge: but, if I understand the narrative correctly, Wulfstan appears to have been commissioned to cover the construction of a bridge for the passage of the Danish army across the æstuary, as soon as the ebb of the tide rendered such a work practicable. The æstuary of the river Blackwater at Maldon in Essex appears to have been the scene of action.

² *Franca* is evidently the name of a sort of javelin. It occurs also in the Cædmonian paraphrase.

³ I have thus translated '*ðat hi ðær bricge-weandas bitene fundon*;' but I suspect an error in the transcript.

band raise with the shields the fence of war, and maintain themselves firmly against their enemies.

The conflict then drew nigh—the *glory of the chieftains*¹. The hour was come when the fated warriors should fall. Shouts arose—the ravens congregated—and the eagle greedy of its food—a cry was on the earth. They darted from their hands many a stout spear—the sharpened arrows flew—the bows were busy—the buckler received the weapon's point—bitter was the fight—warriors fell on either side—the youths lay slain.

Wulfmār was wounded—he sought rest from the battle: the kinsman of Byrhtnoth, his sister's son, was severely mangled with the battle-axe; but for this, fit recompense was returned to the Vikings. I heard that Edward slew Anna with his stout sword; he stinted not his blow till the fated warrior fell at his feet: for this his chief conferred thanks on his chamberlain, whom he retained in his lodge². So clamoured, stern of mind, the youths in the conflict; anxious were they who might first take life from the death-doomed foes, and prove his weapons in the fight. The carnage fell on the earth, yet stood they steadfast. Byrhtnoth arrayed them: he bade that each youth who would victoriously fight against the Danes should bend his soul to the war.

Then the [Danish] chieftain raised up his weapon, his buckler for his defence, and stept forth against that lord. The earl with equal eagerness advanced against the earl; either meditated evil against the other. The sea chief then sped a southern³ dart, so that the lord of the army was wounded: he manœuvred with his shield that the shaft burst, and the spear sprang back and recoiled: the chief was incensed, and pierced with his dart the exulting Viking who had given him that wound. Skilful was the hero: he caused his franca to traverse the neck of the youth: he directed his hand so that with sudden destruction he might reach his life: then speedily he shot off another so that his mail was pierced, and he was wounded in the breast through its ringed chains; and the javelin's point stood in his heart. Then was the earl blithe: the stern warrior laughed, and uttered thanks to his Creator for the work of that day which the Lord had given him.

But then some one of the enemies let fly a dart from his hand, which

¹ The original is 'ða wæs fohte neh . tir æt ȝetohte.' The concluding phrase occurs also in Judith, p. 24. l. 19: 'Ge dom aȝon . tir æt tohtan.' I have adopted Lye's explanation of 'tohta,' but I am not satisfied with it.

² 'ðam burðene ða he byre hæfde.'

³ 'Suðerne ȝar.' I cannot comprehend the reason of this epithet.

transfixed the noble thane of Ethelred : there stood by his side a youth not fully grown, a boy in the field, the son of Wulfstan, Wulfmær the young ; he eagerly plucked from the chief the bloody weapon, and sent it to speed again on its destructive journey : the dart passed on till it laid on the earth him who had too surely reached his lord.

Then a treacherous soldier approached the earl to plunder from the chieftain his gems, his vestments, and his rings, and his ornamented sword ; but Byrhtnoth drew from its sheath his battle-axe, broad and brown of edge, and smote him on his corslet : very eagerly the pirate left him, when he felt the force of the chieftain's arm. But at that moment his large hilted sword drooped to the earth—he could no longer hold his hard glaive, nor wield his weapon ; yet the hoary warrior still endeavoured to utter his commands : he bade the warlike youths, his brave companions, march forwards. Then might he no longer stand firmly on his feet.

He looked to heaven.—“I thank thee, Lord of the nations, for all the prosperity which I have experienced on earth : now have I, O mild Creator, the utmost need that thou shouldest grant grace to my spirit, that my soul may proceed to thee, into thy keeping, O Lord of angels, that it may take its departure in peace. I am a suppliant to thee that the destruction of hell may not overwhelm it.”

Then the heathen bands mangled his corse, and with him both the youths that stood by his side, Ælfnoth and Wulfmær ; for both fell, and sold their lives on the fallen body of their lord. Then fled from the fight those that durst no longer abide. Godric, son of Odda, was foremost to desert the battle and that good lord who had often bestowed on him many a field ; for he had ever shared the possessions which his chieftain owned * * *¹. Yet though it were thus, ignominious he fled, and his brother with him, both Godric and Godwy withdrew ; they maintained not the fight, they hurried from the conflict, they sought the woods, they fled to the fortress, they sheltered their lives * * *². It had indeed been some credit to them to have then remembered all the benefits which he in bounty had conferred upon them ; but, as Offa reminded them on a former day when he had met them in the hall of council, “many there spoke boldly, who durst not abide in peril.”

¹ ‘He geleop ðone eoh . ðe ahte his hlaforð . on ðam gearædum.’ I have omitted the last line, and doubt my construction of the two former.

² ‘Hyra feore burgon . and manna maðon . hit ænig mæð were . gif hi ða gearnunga . ealle gemundon . ðe he him to dugoðe . gedon hæfde.’ I have omitted in the translation the line in italics, and place it here with the context that the whole passage may be subjected to the revision of any reader acquainted with the language.

Thus did the chieftain of the host, the earl of the royal Ethelred, fall, and all his domestic retainers beheld their lord lying a corpse; yet without delay those brave vassals and dauntless warriors stept eagerly forwards; all but those twain desired either to avenge their beloved leader or to lose their lives.

To this Alfwine, a warrior young in years, encouraged them: speaking these words, the son of Alfric gave utterance to his bold spirit:—"Let us now remember the seasons when we heretofore conversed over our mead-cups, and our warriors, assembled in the hall, raised their boast around the benches. Now in the fierce conflict it may well be seen who is truly brave: there will I before you all give proof of my noble blood, that I am sprung from a high Mercian race.—Ealhelm was the progenitor of my ancestry named; a skilful chief was he, and prosperous in the world; nor shall the thanes of this people reproach me that I sought a shelter from the conflict, now that my chieftain lieth mangled in the fight—to me the heaviest of afflictions—for he was both my kinsman and my lord." Then stept he forth: he meditated vengeance, and strove to reach with his spear some one of the sea-faring host, and lay him prostrate on the field with his weapon, when he had thus cheered his friends and comrades.

Then spake Offa, and shook his ashen shaft:—"How seasonably, O Alfwine, hast thou exhorted all our warriors now our chieftain lieth low—our earl on the earth: needful is it for all that each of us should animate every fellow warrior to maintain the conflict so long as he may keep and hold his weapons, his hard battle-axe, his dart, and his good sword. Godric the coward son of Odda hath betrayed all of us; for many a man mistakes his flight (since he rode on so spirited a courser in the fight) as though it had been our lord: and therefore is our host dispersed here over the field, and the line of their shields broken: pernicious is his example, so many hath it turned to flight."

Leofsuna spake, and raised up his linden buckler of defence: he answered that warrior—"I give thee my pledge that I will not fly one footstep hence; but forwards will I advance, to avenge in the fight my beloved chief. It shall not need that the steadfast warriors should reproach me in their discourse for my *unsteadiness*; that now my lord hath fallen I should flee homewards chieftainless from the fight; but the weapons, the edge, and the iron, shall receive me." He rushed forth full of rage; firmly he fought; he disdained flight.

Dunnere spake: no sluggish carl was he; he brandished his dart, he shouted loudly over all the host, he bade that every warrior should avenge Byrhtnoth: "That man," said he, "may not quail nor be solicitous for his life that thinketh to avenge his lord among the people."

Then rushed they forth : they recked not for their lives : stoutly began the vassal train to fight ; wrathfully bearing their weapons, they supplicated God that they might avenge their beloved chief, and wreak their fury on their foemen. An *hostage*¹ (escaped from the enemy) fiercely essayed to aid them. He was of an hardy race among the Northumbrians, the son of Ecglaf, Æscferth was his name. He quailed not in the game of war ; he poured forth his arrows abundantly : sometimes he shot on the buckler, sometimes he pierced the warrior ; he ever hovered around them, and sore wounds did he deal so long as he could wield his weapons.

Then yet stood in the array Edward the tall chief, prompt and strenuous : he vowed in haughty words "that he would not yield a foot's breadth of earth, nor turn his back in flight, since his superior lay dead." He broke through the wall of shields, and fought against the foe until he had worthily avenged his lord, liberal in largess, on the men of the sea before he himself fell among the slaughtered. The same did Ætheric his noble comrade, eager and impetuous, the brother of Sebyrht : stoutly he fought, and very many others : they clove the bucklers ; keen were they : they burst the covering of the shields ; and the hauberk sang a strain of terror².

Then did Offa smite the mariner host in the fight till they fell on the earth ; yet that kinsman of Godda found there his grave : Offa himself was suddenly cut down in the conflict. Nevertheless he had redeemed his pledge to his chieftain, which he before had promised to his dispenser of gems, that they should both ride together to the burgh, unharmed to their homes, or that both should together fall among the host in the place of slaughter expiring with wounds.—He lay, like a faithful attendant, nigh his lord.

Then was there crashing of bucklers. The mariners marched on, harassed in the fight. The dart oft pierced through the tenement of life in those predestined to slaughter, for which end it had sped.

Wistan Thurstan's son fought against these bands : he was included in the destruction of these three ; for Wigeline's son laid him among the slaughtered. There was a stern meeting : the warriors stood firm in the fight—fighting they sunk, oppressed with wounds : the carnage fell on the earth. Oswald and Eadwold, two brothers, arrayed meanwhile their kindred warriors : they exhorted them in their harangues that they should in that hour of need endure with no faint spirit the encounter of weapons.

¹ 'Him se gysel ongan . gromlice fylstan.' Hostage is the only sense in which the word 'gysel' occurs ; yet it is difficult to reconcile this sense to the context. I have endeavoured to do so by incorporating in my version the conjecture that he might have escaped during the battle from the hands of the Danes.

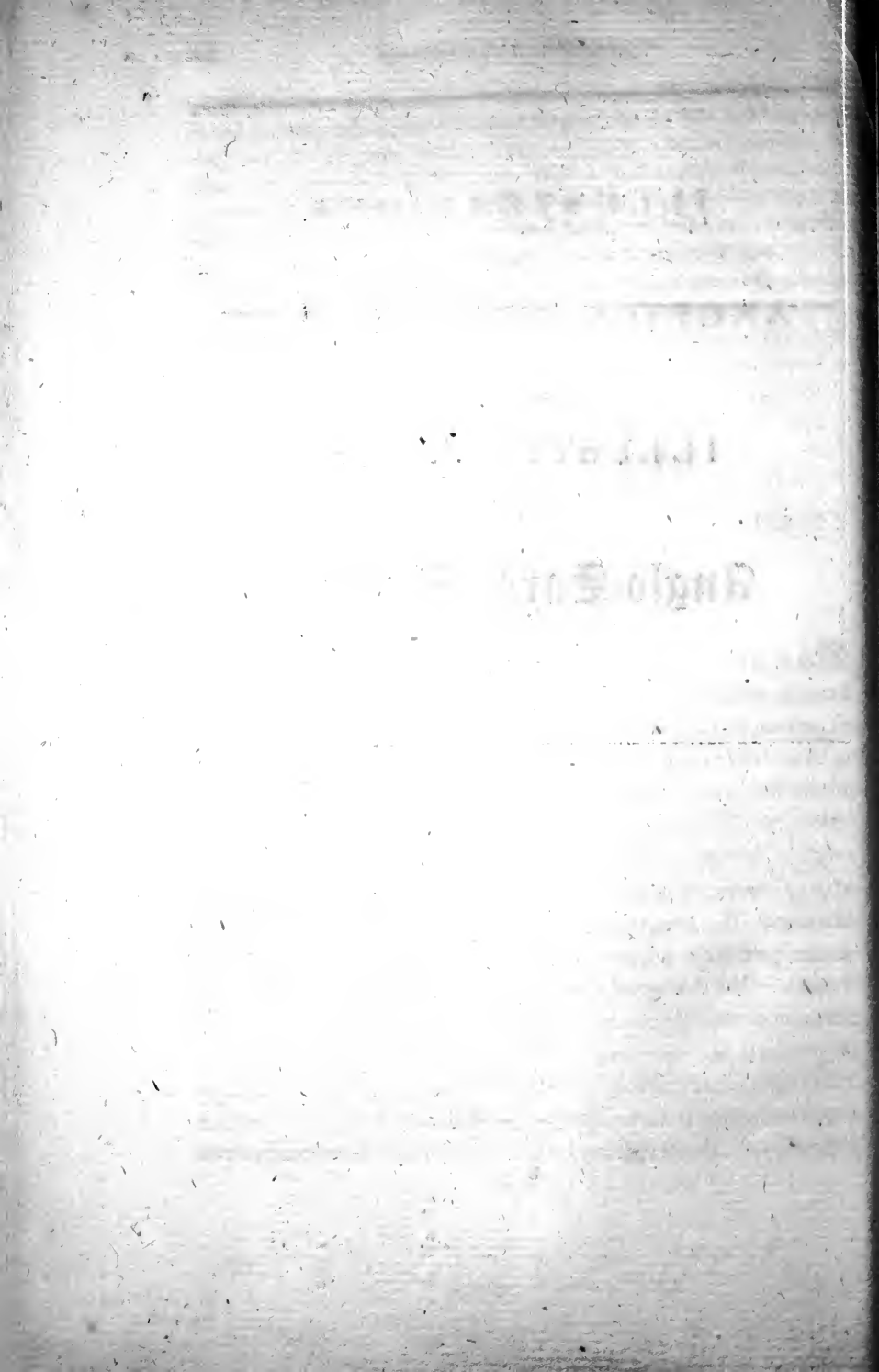
² 'And seo byrne sang . gryre leoða sum.'

Byrhtwold spoke: he was an aged vassal: he raised his shield, he brandished his ashen spear; he full boldly exhorted the warriors:—"Our spirit shall be the hardier; our heart shall be the keener; our soul shall be the greater, the more our forces diminish. Here lieth our chief, all mangled—the brave one in the dust: ever may he lament his shame that thinketh to fly from this play of weapons. Old am I in life, yet will I not stir hence; but I think to lie by the side of my lord—by that much loved man."

And in like manner Godric the son of Ethelgar cheered them all on to the conflict. Oft he poured forth his darts, and sped the death-spear against the pirates: so did he rush foremost on that people; he hewed and slaughtered them till they fell in the fight. This was not the same Godric who had before fled from the war.

* * * * *

ILLUSTRATIONS
OF
Anglo-Saxon Poetry.



ILLUSTRATIONS

OF

ANGLO-SAXON POETRY.

HYMN OF CÆDMON,

PRESERVED IN ALFRED'S TRANSLATION OF BEDE'S
ECCLESIASTICAL HISTORY.

WHETHER the adventurous companions of Hengist and Horsa brought with them into our island any tincture of letters we cannot at present ascertain. If they had any, it probably consisted in part of those traditional songs which are almost uniformly found to constitute the earliest species of poetry, of learning, and of history among nations emerging from a state of barbarism. The earliest mention, however, of Saxon poetry which antiquaries have been able to discover occurs in the fourth book of Bede's Ecclesiastical History. The twenty-fourth chapter of that book is occupied by an account of the poetical talents and exemplary piety of Cædmon, a monk of the Abbey of Streoneshalh^{*} in Northumbria, whose genius, supernaturally, as it was believed, restricted to the treatment of scriptural and devotional subjects, appeared, when so employed, little short of actual inspiration in the eyes, not only of his more unlearned cotemporaries, but in those of the venerable historian himself;—the rather, perhaps, as he seems to have been nearly if not

^{*} i.e. Whitby

altogether destitute of the advantages of human learning. Bede's account of this extraordinary man, although tinged with the credulity of his age, is interesting, both as it presents a curious trait of ancient manners, and contains a translation of the earliest composition attributed to him. To Alfred we are further indebted for the preservation of the original. Cædmon (says Bede) was to an advanced period of life¹ so totally ignorant of verse, that being accidentally present at a feast where the guests sang in their turn *letitiæ causâ*, so soon as he saw the harp² approach himself he quitted the table abruptly and retired to his own home. In the course of the ensuing night he dreamt that a stranger accosted and requested him to sing: he pleaded his inability, adding that on account of that inability he had retired from his friend's table. "You have the power," shortly replied the stranger. "What, then," asked the cowherd, (for Cædmon's occupation was no other,) "would you have me sing?" "The Creation," returned the stranger: and Cædmon found himself immediately enabled to compose and sing a short poem on that subject, which, on waking, he fully retained in his memory. A circumstance so remarkable could not long be concealed from the superiors of the monastery, in whose service he seems to have been employed; and after some further trial of his powers he was persuaded to adopt their habit and dedicate himself entirely to the composition of religious poetry. Being instructed at length by his brethren in the history of the scriptures and the doctrines of christianity, (which his want of learning, we may suppose, prevented him from studying in the only languages in which they were then to be found) he versified the whole of their more important contents, with a success which defied, according to Bede,

¹ *Ad tempora provectoris ætatis.*

² These songs must have been in the vernacular tongue; and as the singing and accompanying them on the harp is noticed as so general an accomplishment, the art and uses of poetry must long before this period have become familiar to our ancestors.

all future competition. "*Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant, sed nullus ei æquiparari potuit. Namque ipse non hominibus, neque per hominem institutus, canendi artem didicit, sed divinitus adjutus gratis canendi donum accepit.*"

The Hymn above alluded to, or at least so much of it as the poet composed in his sleep, is subjoined. It will scarcely be thought to merit the praises bestowed on it by the historian.

NU we sceolon herizean		<i>Nunc debemus celebrare</i>
Heofon-rices weard,		<i>Regni cælestis custodem,</i>
Metodes mihte,		<i>Creatoris potentiam,</i>
And his mod-geðanc,		<i>Et ejus consilium,</i>
Weorc wuldor Fæder.	5	<i>Opus gloriosi Patris¹.</i>
Swa he wundra gehwæs,		<i>Ita ille mirabilium singulorum,</i>
Ece Drihten,		<i>Æternus Dominus,</i>
Ord onsteald.		<i>Principium stabilivit.</i>
He ærest scop		<i>Ille primus creavit</i>
Eorðan bearnum	10	<i>Terræ filiis</i>
Heofon to rofe,		<i>Cælum in fornicem,</i>
Halig Scippend.		<i>Sanctus Creator.</i>
Ða middangeard		<i>Tum mediam terram</i>
Moncynnes weard ²		<i>Humani generis habitaculum</i>
Ece Drihten,	15	<i>Æternus Dominus</i>
Æfter teode		<i>Postea fabricavit</i>
Firum foldan		<i>Viris terram</i>
Frea ælmihtig.	18	<i>Rector omnipotens.</i>

¹ Or it may be rendered *gloriosi operis pater*. This line affords us an early instance of that absence of inflection and of connecting particles which renders the Saxon poetry highly obscure and difficult of construction.

² It will be perceived that this and the fifth line are differently rendered in the Latin and English translations. The reader will have frequent opportunities of observing that the elliptical construction of Saxon poetry renders it thus ambiguous.

NOW should we *all*¹ heaven's guardian King exalt,
 The power and counsels of *our* Maker's will,
 Father of glorious works, eternal Lord,
 He from of old stablish'd the origin
 Of every *varied* wonder. First he shaped,
 For *us* the sons of earth, heaven's canopy,
 Holy Creator. Next this middle *realm*,
 This earth, the *bounteous* guardian of mankind,
 The everlasting Lord, for mortals framed,
 Ruler omnipotent².

In this fragment we may readily trace (as it has already been observed by Mr. Turner) that simple mechanism which by the accumulation of parallel expressions has expanded to the length of eighteen lines the mere proposition "Let us praise God the maker of

¹ The words printed in Italics are such as do not occur in the original.

² Wanley has given, (*Cat. MSS. Septent.* p. 237.) from a manuscript which he believed to be of the 8th century, a copy of this hymn differing materially from the common text both in its orthography and in the grammatical form of some words.—It runs thus :

Nu scylun hergan	Elda barnum
Hefaen ricaes vard,	Heben til hrofe,
Metudæs mæcti,	Haleg Scepen.
End his mod gidanc.	Tha middun geard
Verc vuldur Fadur.	Moncynnæs vard,
Sue he vundra gihuaes,	Eci Dryctin,
Eci Driectin,	Æfter tiadæ,
Ora stelidæ.	Firum foldu,
He ærist scopæ	Frea allmectig.

Wanley himself however has some doubt whether the hand-writing of this addition (for such it is) be coeval with that of the entire MS. There appears to me strong ground for thinking it the work of the 11th or 12th century, and of an inexperienced scribe. 'Scop' and 'Scyppend' (l. 9 and 12) seem much more analogous than 'Scopa' and 'Scepen,' and the same remarkable substitution of *æ* for *e* is found in MS. Bodley 343, supposed by Wanley to be written in the reign of Henry II. 'Ora' for 'ord' must be a mistake either of the transcriber or printer.

heaven and earth." The fragment itself has been repeatedly published, and upon this account among others it would hardly have been entitled to so much of our time, had it not been the earliest specimen of our poetry extant, and the only well authenticated remain of one who has had the fortune to be regarded as the Saxon Homer.

except Bournall's
Kimble's preface

After all, it has been questioned, whether the poem, as we now possess it, is not to be regarded rather as a retranslation by Alfred from the Latin of Bede, than as the original effusion of Cædmon¹. Although there appears no very plausible reason in favour of this supposition, its direct refutation would be no easy task, and most readers would, in all probability, wish to be spared the discussion. There is extant however, one short fragment of Saxon Poetry the age and authenticity of which are beyond dispute, and which may fairly be regarded as belonging to the same æra of our language and versification. It has not (so far as I am aware) been as yet noticed by any of our poetical antiquaries, although it boasts no less an author than the venerable Bede, and cannot therefore on a fair computation have been written more than sixty years after the works of Cædmon himself. This fragment, more interesting, it must be confessed, from its antiquity than from any pretensions to poetical merit, is to be found in the simple and affecting narrative of the historian's last moments, addressed to Cuthwine by his friend and

¹ See Lingard's *Antiquities of the Saxon Church*. But popular as the poems of Cædmon appear to have been, it is scarcely probable that this, which, from the circumstances said to have attended its production, must have been esteemed among the most valuable, should have been totally lost in the age of Alfred:—if it were then extant, the royal translator would no doubt have preferred inserting the original to paraphrasing the Latin of Bede. It may be urged also that the Saxon and Latin resemble each other so closely, as to countenance the belief that the latter is a literal translation of the former.—Had Alfred copied from Bede, we may reasonably suppose that his version would have been more paraphrastic. Such at least is uniformly the case in his translation of the Boethian metres.

disciple Cuthbert.—“As he felt his end approaching, he repeated,” says this writer, “many passages of holy scripture; and, as he was learned in our poetry, spoke also some things in the English language, for then composing the following speech in English he said with great compunction ¹”—

FOR ðam neodfere

Nænig wyrðeð

Donces snottra

Ðonne him ðearfe sy,

To ȝehizgene,

Ær his heonan-ȝange,

Hwæt his ȝasta,

Godes other yrdes,

Æfter deaðe heonan

Demed wurðe.

Ante necessarium exitum

Nemo extat

Consilii prudentior

Quam sibi opus sit,

5 *Ad cogitandum,*

Ante decessum suum,

Qualiter anima sua,

Pro bono aut malo,

Post mortis exitum

10 *Judicanda sit*².

Whether or no these lines were composed by him (as Cuthbert should seem to affirm) upon his death-bed, there can be no doubt that they are the production of Bede himself. They resemble closely both in their metrical and grammatical structure the specimens attributed to authors of a later date, and it may therefore be safely affirmed that our vernacular poetry had assumed as early as the year 735 the form and character which it preserved with little or no alteration, until the establishment of the Norman dynasty produced a correspondent change in our language and versification.

¹ “*Multa de scripturis sacris, et in nostrá quoque linguá, hoc est Anglicaná, ut erat doctus in nostris carminibus, nonnulla dixit: nam et tunc hoc dictum Anglico sermone componens multum compunctus aiebat.*” See the whole letter in Bede’s *Eccl. Hist. ed. Smith*, p. 792.

² I have adopted, as much as possible, the translation of Cuthbert. The general meaning of the lines (of which it would be absurd to attempt any poetical version) appears to be that “No man living reflects, before his death, with greater anxiety than is necessary upon his future judgement.”

THE SONG OF THE TRAVELLER.

IN a review of Anglo-Saxon poetry the Hymns of Cædmon and Bede appeared to demand the first place, as being, with the single exception perhaps of Alfred's version of Boethius¹, the only compositions of which the age is clearly ascertained. The poem which follows, now published for the first time, owes its origin in all probability to a period yet more remote, and to an author of a very different cast, a Scald or Minstrel by profession. As it preserves the only contemporary picture on record (at least in Saxon poetry²) of such a character, and contains a singular enumeration of many tribes and sovereigns whose very existence, in some cases, has now no other memorial, it appeared desirable to submit the whole to the antiquarian student. To the lover of poetry it has perhaps but little that will recommend it. For the greater part it exhibits scarcely more than a dry catalogue of names, enlivened by a few allusions to traditionary history, which, from the absence of all collateral documents, are highly obscure; and the more intelligible relation of his own success in commanding the applause and munificence of kings and nobles.

This remarkable composition is preserved in a manuscript volume of Saxon poetry given by Bishop Leofric to the cathedral church of Exeter about the time of the Norman conquest. This valuable relique (to which the present collection is largely indebted,

¹ The poetry also which occurs in the Saxon Chronicle was probably written by persons contemporary with the events celebrated.

² The adventures of the unfortunate Gunnlaug at the court of Ethelred and other monarchs, are not unlike those of our bard. See *Gunnlaug's Saga*, p. 97. and Turner's *Anglo-Saxons*, v. i. p. 413.

and which will hereafter be designated as the Exeter Manuscript) consists of various poems chiefly on religious or moral subjects. The Song of the Traveller (as I have ventured to name it), which forms one of the few exceptions to this rule, occurs towards the end of the MS. and seems to have no connection with the articles preceding or following it. The hand-writing of the MS. appears but little if at all anterior to the age of Leofric. The reasons which induce the Editor to assign to the poem a date considerably earlier will be more easily appreciated when the reader shall have been made possessed of its contents. In the English version or rather paraphrase which follows, the Editor, while he has endeavoured to deviate as little as possible from the sense of the original, has ventured to dispense with that closeness of imitation which it has, in most other cases, been his wish to observe, but which in this instance, if at all practicable, would scarcely have compensated for the extreme jejuneness and barbarity of the Poet's historical and geographical nomenclature¹.

WID sið maðolade,	<i>Longum iter narravit,</i>
Word-hord onleac	<i>Verborum copiam reseravit</i>
Se ðe mæste	<i>Ille qui plurima</i>
Mærða ofer eorðan	<i>Mirabilia de terræ</i>
Folca geond-ferde	5 <i>Populis, iter faciens</i>
Of ðe flette geðah.	<i>(Procul) a domo, intellexerat,</i>
Mynelicne maððum ²	<i>Amicis verbis</i>
Hine from Myrgingum	<i>Illum a Myrgingis</i>

¹ It may here be stated that this singular poem occurs at the commencement of the 9th book or section of the Exeter MS. which has been described by Wanley (*Cat. MSS. Sax.* p. 281) as consisting chiefly of ænigmas. His usual industry and accuracy seem here to have forsaken him; for the section in question contains little or nothing to which that name can, by any licence whatever, be applied.

² This line may perhaps belong to the preceding clause in connection with 'Word-hord onleac.'

Æðele onwocon ¹ ,		<i>Nobiles excitarunt ?</i>
He mid Ealhilde,	10	<i>Ille cum Ealhilda</i>
Fæle freoðu,		<i>Fido amore</i>
Webban forman		<i>Uxore primâ ?</i>
Siðehreð cyninges		<i>Sithredi principis ?</i>
Ham gesohte,		<i>Domum quæsivit</i>
Eastan of Ongle,	15	<i>Ex oriente ab Anglis</i>
Eormanrices		<i>Hermanrici</i>
Wraðes wærlogan ² .		<i>(Propter) iram infidam ?</i>
Ongon ða worn sprecau.		<i>Incepit tunc populum adloqui.</i>
“ Fela ic monna gefrægn		<i>“ Multos ego homines novi</i>
Mægðum wealdan.	20	<i>Potenter dominari.</i>
Sceal ðeoda gehwylc		<i>Debet populus quisque</i>
Ðeawum lifgan,		<i>(Secundum) mores (suos) vivere,</i>
Eorl æfter oðrum		<i>Dux pro aliis</i>
Eðle rædan,		<i>Nobilis curam capere,</i>
Se ðe his ðeoden-stol	25	<i>Qui ejus solium</i>
Geðeon wile.		<i>Vigere cupiat.</i>
Ðara wæs wala		<i>Illorum fuit divitiis</i>
Hwile selast,		<i>Olim florentissimus,</i>
And Alexandreas		<i>Alexander, et</i>
Ealra ricost	30	<i>Omnium ditissimus</i>
Monna cynnes,		<i>Humani generis,</i>
And he mæst geðah		<i>Et ille plurimum viguit</i>

¹ I am doubtful as to the sense of this clause. It may however imply that the nobles of his own country had encouraged him to travel, as appears to have been the case with Gunnlaug. See *Gunn. Sag.* p. 96. and the note 66.

² It is to be regretted that the construction of those passages which I have marked with ?, and which relate evidently to the personal history of the bard, is more highly obscure than that of any others in the poem. The sense here attributed to ‘Webban forman Siðehreð cyninges’ is purely conjectural. The apparent purport of the last paragraph does not agree with what is afterwards said in praise of Hermanric.

Ðara ðe ic ofer foldan		(<i>Ex</i>) <i>Iis quos ego per terram</i>
Gefrægn hæbbe.		<i>Celebratos audiui.</i>
Ætla weold Hunum.	35	<i>Attila imperavit Hunnis.</i>
Eormanric Gotum.		<i>Hermanricus Gothis.</i>
Becca Baningum.		<i>Becca Baningis</i> ¹ ?
Burgendum Gifica ² .		<i>Burgundis Gifica.</i>
Casere weold Creacum.		<i>Cæsar imperavit Græcis.</i>
And Celic Finnum.	40	<i>Et Celic Finnis.</i>
Hagena Holm-ricum.		<i>Hagena Holmiensibus.</i>
And Henden Glommmum ³ .		<i>Et Henden Glommis.</i>
Witta weold Swæfum.		<i>Witta imperavit Suevis.</i>
Wada Helsingum ⁴ .		<i>Wada Helsingis.</i>
Meaca Myrðingum.	45	<i>Meaca Myrðingis</i> ?
Mearchealf Hundingum ⁵ .		<i>Marculphus Hundingis</i> ?
Ðeodric weold Froncum.		<i>Theodoricus imperavit Francis</i>
Ðyle Rondingum?		<i>Thyle Rondingis</i> ⁶ ?
Breoca Brondingum ⁷ .		<i>Breoca Brondingis</i> ?
Billing Wernum.	50	<i>Billing Varinis.</i>
Oswine weold Eowum ⁸ .		<i>Oswine imperavit Eowis.</i>
And ⁹ Ytum Gefwulf.		<i>Et Ytis? Gefwulf.</i>

¹ I have added notes of interrogation to the names of tribes of which I am unable to find any other mention.

² The name of Gifica stands at the head of the succession of Burgundian kings. Nothing appears to be known of his age or actions.

³ The Glommi were a Sorabic tribe, *v. Weissii Antiquitates Misnico-Saxonicas*. p. 136: *e Cronico Ditmari*.

⁴ "*Halsingaland civitas maxima Scritofinnorum*."—Adam Bremens. The Helsingians are enumerated among the people conquered by Regner Lodbrog; see his well known Death-song.

⁵ See the story of *Helgo Hundingicida* in Saxo Grammaticus: but these Hundingi appear to have been rather a family than a people.

⁶ *Quære* if Rudigni.

⁷ Inhabitants of Brandenburg or Brondey. *Vide Thorkelin in indice ad Beowulf sub voce.*

⁸ Eoland.

⁹ There is a *Liothida* (*q. d. populus Idæ*) mentioned by Jornandes, c. 3. p. 612.

Finfolc Walding		<i>Finnis Walding</i> ¹
Fresna cynne.		<i>Frisonum generi.</i>
Sigehere lengest	55	<i>Sigehere diutissime</i>
Sæ Denum weolde.		<i>Danis maritimis imperavit.</i>
Hnæf Hocingum ² .		<i>Hnæf Hocingis ?</i>
Helm Wulfingum ³ .		<i>Helm Wulfingis.</i>
Wald Woingum ⁴ .		<i>Wald Woingis ?</i>
Wod Þyringum	60	<i>Wod Thyringis.</i>
Sæferð Sycgum ⁵ .		<i>Sæferth Sycgis.</i>
Sweom Ongendþeow.		<i>Sueis Ongendtheow.</i>
Sceafthere Ymbrum.		<i>Sceafthere Ymbris.</i>
Sceafa Longbeardum.		<i>Sceafa Longobardis.</i>
Hunhæt Werum.	65	<i>Hunhæt Weris ?</i>
And Holen Wrosum ⁶ .		<i>Et Holen Wrosnis ?</i>
Hingweald wæs haten		<i>Hingweald erat appellatus</i>
Here-farena cyning.		<i>Bellatorum rex.</i>
Offa weold Ongle.		<i>Offa imperavit Anglis.</i>
Alewih Denum.	70	<i>Alewih Danis.</i>
Se wæs ðara monna		<i>Ille fuit hominum</i>
Modgast ealra.		<i>Fortissimus omnium.</i>
Nohwæðre he ofer Offan		<i>Nullibi ille super Offam</i>
Eorlscepe fremede,		<i>Principatum obtinuit,</i>
Ac Offa zeslog,	75	<i>Sed Offa constituit,</i>
Ærest monna,		<i>Primus hominum,</i>

¹ The construction of this sentence is not clear. The name of Fin occurs as that of a king of the Fresna-cynne in Beowulf. But if we here make Fin the proper name, there will remain a greater difficulty in rendering the other words.

² Of the names already known, the nearest in sound are Osi and Chauci.

³ Or Ylfingi, a Norwegian tribe. v. Thorkelin *ad* Beowulf, p. 268.

⁴ *Quære* if the Boii. Among the names of Scandinavian tribes given by Jordanes (cap. 3), there occurs one not very dissimilar—Vagoth.

⁵ Sictona. v. Grotium, 104, (præf.)

⁶ Can these Wrośni be the Borussi?

Cniht wesende
 Cynerica mæst.
 Nænig efen-eald
 Him eorlscepe
 Maran onarette
 Ane sweorde.
 Merce gemærde
 Wið Myrgingum,
 Bi fifel dore,
 Heoldon forð siððan
 Engle and Swæfe,
 Swa hit Offa zeslog.
 Hroðwulf and Hroðgar
 Heoldon lengest
 Sibbe æt somne
 Suhtor fædran
 Siððan hi forwracon
 Wicinga cynn
 And ingeldes
 Ord forbigdan
 Forheowan æt Heorote
 Heaðo ¹beardna ðrym.

Swa ic geond ferde fela
 Fremdra londa
 Geond ginnegrund.
 Godes and yfles
 Ðær ic cunnode

*Juvenis cum esset
 Regnum maximum.
 Nemo aquævus
 80 Illo principatum
 Majorem erexit
 Proprio ense.
 Limitem designatum
 Contra Myrgingos.
 85 Ad quinque urbium transitum,
 Habuerunt ex eo tempore
 Angli et Sueci,
 Uti eum Offa constituit.
 Hrothwulfus et Hrothgarus
 90 Habuerunt diutissime
 Pacem inter se (simul)
 Consanguinei a patre
 Ex quo ultionem sumere
 (A) Wicingorum genere
 95 Et pervicacia
 Initium contuderunt
 Obtruncarunt ad Heorote
 Excelsorum hominum potesta-
 tem.
 Ita ego peragravi multas
 100 Exteras regiones
 Per amplam terram.
 Bonum ac malum
 In iis cognovi*

¹ I am not certain whether I am justified in translating 'beardna' as though it were written 'beorna.' This passage shows the bard to have been acquainted with Scaldic traditions. Hrothwulf is mentioned in the poem of Beowulf as standing in the same relationship to Hrothgar. Heorot is celebrated in the same poem as the palace or metropolis of Hrothgar.

Cnosle bidæled.		<i>Generi (humano) datum.</i>
Freomægum feor	105	<i>A cognatis procul</i>
Folgade wide ¹ .		<i>Secutus sum late ?</i>
Forðon ic mæg singan and secgan,		<i>Idcirco possum canere et loqui,</i>
Spell mænan		<i>Narrationem proferre [aulá,</i>
Fore menço in meodu healle,		<i>Coram hominibus in hydromelis</i>
Hu me cyne gode	110	<i>Quomodo me reges boni</i>
Cystum dohton.		<i>Donis ditaverint.</i>
Ic wæs mid Hunum,		<i>Fui cum Hunnis,</i>
And mid Hredgoðum ² ,		<i>Et cum Hredgothis,</i>
Mid Sweom and mid Geatum,		<i>Cum Sueis et cum Geatis,</i>
And mid Suð-Denum.	115	<i>Et cum Danis Meridionalibus.</i>
Mid Wenlum ic wæs and mid		<i>Cum Vinulis eram et cum Va-</i>
Wænum,		<i>rinis,</i>
And mid Wicingum.		<i>Et cum Wicingis.</i>
Mid Gefðum ic wæs and mid		<i>Cum Gepidis fui et cum Ve-</i>
Winedum,		<i>redis,</i>
And mid Geflegum ³ .		<i>Et cum Geflegis.</i>
Mid Englum ic wæs and mid		<i>Cum Anglis fui et Suevis,</i>
Swæfum,	120	
And mid Ænenum ⁴ .		<i>Et cum Anienis.</i>
Mid Seaxum ic wæs and Sycgum,		<i>Cum Saxis fui et Sycgis ?</i>
And mid sweord werum.		<i>Et cum gladiariis.</i>
Mid Hronum ⁵ ic wæs and mid		<i>Cum Hronis fui et Danis,</i>
Deanum,		
And mid heaðo Reomum	125	<i>Et cum summis Romanis.</i>
Mid ðuringum ic wæs,		<i>Cum Thyringis fui</i>
And mid ðrowendum,		<i>Et cum Jaculatoribus ?</i>

¹ If my construction is right, there is a singular ellipse of the accusative after 'folgade.' Can 'folgian' mean simply to go or travel?

² Reidgoti inhabited the present Jutland. See *Edda Snorronis, sub initio.*

³ Inhabitants of Gafleberg?

⁴ Inhabitants of Ænen?

⁵ 'Hrones næs' is mentioned in Beowulf.

And mid Burgendum.		<i>Et cum Burgundis.</i>
Ðær ic beah ȝeðeah,		<i>Ibi ego armillis florui</i>
Me ðære Guðhere forȝeaf	130	<i>Quas mihi Gudhere dedit</i>
Glædlicne maððum,		<i>Læto animo</i>
Songes to leane.		<i>Carminis in præmium.</i>
Næs ðæt sæne cyning.		<i>Non est ille segnis rex.</i>
Mid Froncum ic wæs and mid		<i>Cum Francis fui ac Frisiis,</i>
Frysum,		
And mid Frumtingum.	135	<i>Et cum Frumtingis?</i>
Mid Rugum ic wæs and mid		<i>Cum Rugiis fui ac Glommis,</i>
Glommum,		
And mid Rumwalum ¹ .		<i>Et cum Rumwalis (Romanis).</i>
Swylce ic wæs on Eatule		<i>Simul fui in Italia</i>
Mid Ælfwine,		<i>Cum Ælfwino,</i>
Se hæfde moncynnes	140	<i>Ille habuit hominum</i>
Mine ȝefræȝe		<i>Meo iudicio</i>
Leohtest hond		<i>Facillimam manum</i>
Lofes to wyrçenne,		<i>Benevolentiam exhibere,</i>
Heortan unhneaweste		<i>Cor largissimum</i>
Hringa ȝedales,	145	<i>Annulorum distributione,</i>
Beorhtra beaȝa,		<i>Fulgentium armillarum,</i>
Bearn Eadwines.		<i>Filius Eadwini.</i>
Mid Sercyngum ic wæs		<i>Cum Sercyngis? fui</i>
And mid Seringum.		<i>Et cum Seringis?</i>
Mid Creacum ic wæs and mid		<i>Cum Gracis fui et cum Fin-</i>
Finum,	150	<i>nis,</i>
And mid Casere,		<i>Et cum Casare,</i>
Se the winburga		<i>Qui urbis splendida</i>
Geweald ahte		<i>Imperium habet</i>
Wiolane and wilna		<i>Gazas et potentiam</i>
And wala rices.	155	<i>Et divitias regni.</i>

¹ On the application of this name to the Romans see *Cluverii Germ. Antiq.* lib. 1. p. 79.

Mid Scottum ic wæs and mid Peohtum,	<i>Cum Scotis fui ac Pictis,</i>
And mid Scridefinnum. ¹	<i>Et cum Scritofinnis.</i>
Mid Lid-wicingum ² ic wæs and mid Leomum ³ ,	<i>Cum Lidwicingis fui ac Leo- mis,</i>
And mid Longbeardum.	<i>Et cum Longobardis. [nis⁴ ?</i>
Mid hæðnum and mid hæleðum,	<i>Cum Paganis fui ac Christia-</i>
And mid Hundingum. 161	<i>Et cum Hundingis ?</i>
Mid Israhelum ic wæs	<i>Cum Israelitis fui</i>
And mid Exsyringum.	<i>Et cum Assyriis ;</i>
Mid Ebreum and mid Indeum,	<i>Cum Hebræis ac Indis,</i>
And mid Egyptum. 165	<i>Et cum Egyptiis.</i>
Mid Moidum ic wæs and mid Persum,	<i>Cum Medis fui ac Persis,</i>
And mid Myrgingum and Mof- dingum ⁵ ,	<i>Et cum Myrgingis et Mofdin- gis ?</i>
And ongend Myrgingum	<i>Et iterum Myrgingis</i>
And mid Amothingum ⁶ ?	<i>Et cum Amothingis ?</i>
Mid East-Þyringum ic wæs 170	<i>Cum Thyringis orientalibus fui</i>
And mid Eolum,	<i>Et cum Eolis,</i>
And mid Istum	<i>Et cum Æstiis</i>
And Idumingum.	<i>Et Idumæis.</i>
And ic wæs wið Eormanric ⁷	<i>Et ego fui cum Hermanrico</i>
Ealle þrage. 175	<i>Omni (longo ?) tempore.</i>

¹ See *Jornandes*, p. 740.

² The inhabitants of Armorica. See *Chron. Saxon.* p. 88. The name may possibly be derived from 'lid,' ship, and 'wicing,' war-king (vikings, Isl.).

³ Can these be the Lemovii of Tacitus ?

⁴ 'Hæleð' is used for a man or hero. As it is here opposed to Heathens, I have ventured to translate it Christians.

⁵ Keysler mentions an altar discovered at Niewmayen dedicated "*Matribus Mopatensibus*," who appear (like the *Matres Gallaicae, Treviræ, Suebæ* and others) to have been local tutelary deities. See Keysler, *Ant. Sept.* 439.

⁶ Othingi (if the text be correct) are mentioned by *Jornandes*, c. 3.

⁷ This passage has scarcely the air of a forgery.

Ðær me Gotena cyning		<i>Illic mihi Gotthorum rex</i>
Gode dohte,		<i>Benefecit,</i>
Se me beaȝ forgeaf,		<i>Qui mihi armillam dedit,</i>
Burȝwarena fruma,		<i>Civium princeps,</i>
On ðam siex hund wæs	180	<i>In eam sexcenti erant</i>
Smættes ȝoldes ȝescyred		<i>Auri obryzati impensi</i>
Sceatta-scilling rime.		<i>Sceatta-scillingi numero.</i>
Ðone ic Eadȝilse		<i>Hanc ego Eadgilso</i>
On æht selde		<i>In possessionem dedi</i>
Minum hleodryhtne	185	<i>Meo patrono,</i>
Ða ic to ðam bicwom		<i>Ubi ego ad eum adveneram,</i>
Leofum to leane.		<i>Amoris in gratiam.</i>
Ðæs ðe he me lond forgeaf		<i>Quoniam ille mihi terram dedit</i>
Mines fæder eðel		<i>Meae patriæ</i>
Frea Myrȝinga.	190	<i>Dominus Myrgingorum.</i>
And me ða Ealhilde		<i>Et me tunc Ealhilda</i>
Oðerne forgeaf		<i>Aliâ (terrâ) donavit</i>
Dryht-cwen duȝuðe		<i>Regina benefica</i>
Dohtor Eadwines.		<i>Filia Eadwini.</i>
Hyre lof lengde	195	<i>Ejus amor duravit</i>
Geond lond fela.		<i>Per multas terras.</i>
Ðon ic be sonȝe		<i>Igitur ego in carmine</i>
Secȝan sceolde		<i>Dicere debeo</i>
Hwær is under sweȝle sclast		<i>Qualis est sub cælo optima</i>
Ðisse ȝold-hrodene cwen	200	<i>Ille auro ornata regina</i>
Giefe bryttian.		<i>In muneribus impertiendis.</i>
Ðon wit scilling sciran		<i>Ubi ob pretium splendidum</i>
Reorde for uncrum		<i>Lingua ante nostram</i>
Sige dryhtne		<i>Illustrem principem</i>
Sonȝ ahofan	205	<i>Cantilenam elevarunt</i>
Hlude bi hearpan ¹ ,		<i>Clare ad citharam,</i>

¹ or 'bihearpan, citharâ ludabant.' This competition of bards 'wit scilling sciran,' appears to have been common among the Gothic as among the Gre-

Hleoðor swinsade.		<i>Cantus sonuit.</i>
Ƣon monize men		<i>Tunc multi homines</i>
Modum wlonce		<i>Magnanimi</i>
Wordum sprečan,	210	<i>Verbis edixerunt,</i>
Ƣa ðe wel cuðan,		<i>Qui bene periti erant,</i>
Ƣæt hi næfre song		<i>Quod illi nunquam carmen</i>
Sellan ne hyrdon.		<i>Pulchrius audicerant.</i>
Ƣonan ic ealne ȝeond hwearf		<i>Inde ego omnem peragravi</i>
Æðel Gotena.	215	<i>Patriam Gothorum.</i>
Sohte ic a siða		<i>Quæsivi postea</i>
Ƣa selestan		<i>Fortunatissimum</i>
Ƣæt wæs in weorud		<i>Qui erat in pugna</i>
Eormanrices.		<i>Hermanricum.</i>
Heðcan sohte ic and Beadecan		<i>Hethcan petii ac Beadecan</i>
And Herelingas,		<i>Et Herelingas (Herulos?),</i>
Emercan? sohte ic and Fridlan,		<i>Emercan quæsivi et Friedlam</i>
And East Gotan,		<i>Et Gothiam Orientalem,</i>
Frodne and godne		<i>Sene ac bono</i>
Fæder unwenes ¹	225	<i>Patre inscio?</i>
Seccan sohte ic and Beccan,		<i>Seccan quæsivi et Beccan</i>
² Seafolan and Ƣeodric,		<i>Seafolan et Theodoricum,</i>
Heaðoric and Sifecan,		<i>Heathoricum et Sifecan</i>
Hliðe and Incgenðeow,		<i>Hlithum et Incgentheowum,</i>

cian tribes. Hesiod describes himself as victor in a contest of this kind at Chalcis (*Εργα*, 655.). And a remarkable one which took place between Gunnlaug and Rafn will be found in *Gunn. Saga*, p. 112.

¹ The construction is here also obscure; 'unwen' usually means unknown or unexpected.

² I am indebted to Messrs. Taylor for pointing out the identity of this name with that of Sæfugl preserved in the genealogy of Ælla (see *Chron. Sax.* p. 20.) Elsa, l. 230 and Withergild, l. 245, are not very unlike Esla grandfather of Cerdic, and Wiltgils, father of Hengist and Horsa.—See *Chron. Sax.* pp. 13 and 15.—These persons (if they ever had a real existence) may very well have been contemporaries and flourished about the year 410.

Eadwine sohte ic and Elsan,	230	<i>Eadwīnum quæsivī et Elsan,</i>
Egel-mund and Hungar,		<i>Egelmundum et Hungarum,</i>
And ða wloncan gedryht		<i>Et impavidum dominum</i>
Wið Myrginga.		<i>Myrgingorum</i> ¹ .
Wulfhere sohte ic		<i>Wulfherum quæsivī</i>
And Wyrnhere ful oft.	235	<i>Et Wyrnherum sc̃pissime.</i>
Ðær wiȝ ne alæg,		<i>Ibi (vel illorum) bellum non</i>
Ðonne hreada here		<i>Tunc ferox exercitus</i> [desiit,
Heardum sweordum		<i>Duris ensibus</i>
Ymb wistla wudu		<i>Circa sonantem clypeum</i>
Wergan sceoldon	240	<i>Defendere gestiebant</i>
Ealdre eðel-stol ²		<i>Antiquam regni sedem</i>
Ætlan leodum.		<i>Contra Attilā populū.</i>
Ræðhere sohte ic and Rondhere		<i>Ræthhere quæsivī et Rondhere,</i>
Rumstan and Gislhere,		<i>Rumstan et Gislhere,</i>
Withergield and Freoðeric	245	<i>Withergield et Fredericum</i>
Wudgan and Haman		<i>Wudgam et Hamam</i>
Ne wæron ðæt ġesiða		<i>Non erant illi comites</i>
Ða sǣmestan ³		<i>Deterrimi</i>
Ðeahhte ich y a nihst ⁴		- - - - -
Nemnan sceolde.	250	<i>Nominare debeam.</i>
Ful oft of ðam		<i>Sæpe ab illis</i>
Heape hwynende		<i>Exercitus pugnans</i>
Fleag ġiellende		<i>Fugit vociferans,</i>
Gar on ġrome ðeode		<i>Telum in ferocem populū</i>

¹ or *Contra Myrgingos*.

² Whether the 'Ealdre eðel-stol' be Rome, or the empire of Wulfhere and Wyrnhere themselves, must be left to conjecture.

³ *Sæmre deterior* (see Lye).

⁴ The whole of this clause is obscure, and of the present line as it stands I can make no sense. If we suppose 'ðeahhte' to be an error of the pen for 'ðætte,' it might be rendered *Quos ego ultimos* (or *tandem*). If 'ðeahhte' be the genuine reading, it must either mean thought (subst.), or be the past tense of 'ðecan' to cover, but in neither case can I make sense of it.

Wræccan ða weoldan	255	<i>Exercere cum voluerint.</i>
Wundnan golve ¹		<i>Vulneratos rependebant</i>
Werum and wifum		<i>Viros et fæminas</i>
Wudga and Hama.		<i>Wudga et Hama.</i>
Swa ic ðæt symle onfond,		<i>Ita ego id sæpe inveni</i>
On ðær ferinȝe,	260	<i>In itinere,</i>
Ðæt se bið leofast		<i>Quod ille est carissimus</i>
Lond buendum,		<i>Terræ incolis</i>
Se ðe hym God syleð		<i>Cui Deus addidit</i>
Gumena rice		<i>Hominum imperium</i>
To ȝehéaldenne,	265	<i>Gerendum,</i>
Ðenden he her leofað.		<i>Quum ille eos habeat caros.</i>
Swa scriðende		<i>Ita commeantes</i>
Gesceapum hweorfað		<i>Cum cantilenis feruntur</i>
Gleomen ȝumena		<i>Bardi hominum</i>
Geond grunda fela,	270	<i>Per terras multas,</i>
Ðearfe secȝað,		<i>Necessitatem dicunt,</i>
Ðonc word sprecað,		<i>Gratias agunt,</i>
Suð oððe Norð.		<i>E Meridie simul ac Boreâ.</i>
Sumne ȝemetað		<i>Simul (eos) remuneratur</i>
Gyðða ȝleawne	275	<i>Ob cantilexas pulcras</i>
Geofum unhneawne,		<i>Muneribus immensis,</i>
Se ðe fore duȝuðe		<i>Ille qui ante nobiles</i>
Wile dom aræran,		<i>Vult iudicium (suum) extollere,</i>
Eorlscipe æfnan,		<i>Dignitatem sustinere,</i>
Oððe ðæt eal sceaceð	280	<i>Vel qui omnia distribuit</i>
Leoht et lifsomod :		<i>Facilis et latus animi</i>

¹ The construction here also is difficult. 'Wundnan golve' is I suspect translated erroneously in the text: it is one of the usual paraphrases for bracelets or collars, *aurum tortum*. The whole paragraph might perhaps be rendered *Sæpe ab illis, exercitu pugnante, volabat stridulum telum in ferocem populum extorquere cum voluerint tortum aurum viris et fæminis*: or, could 'wræccan' bear such a sense, *rependere tum gestiebant* would be preferable.

Lof se ġewyrceð
 Hafað under heofonum
 Heah fæstne dom :."

*Amorem ille operatur
 Habet sub cælo
 284 Stabilem famam (existimatio-
 nem)."*

IN phrase that spoke a poet's soul,
 His treasured lore he 'gan unfold ;
 He that had wander'd far and wide,
 The Bard his toils and travels told.

From Mergia sprung of noble race,
 He left the hall that gave him birth ;
 And many a wondrous sight had seen,
 Long roaming o'er the peopled earth.

For he with love and service true,
 In fair Alhilda's princely train,
 From Anglia's eastern limits sought
 A Gothic monarch's rich domain.

He that of Hermanric had known
 The liberal hand, the warrior pride,
 Tuned to the list'ning crowd his song,
 And told his travels far and wide.

Full many a monarch have I known
 In peace and wealth his sceptre bear ;
 Each land its native law shall own,
 And he that seeks a lasting throne
 Must make the people's weal his care.
 First in riches and renown,

Of all that bore an earthly crown,
The Macedonian monarch shone.
Theudric the warlike Frank obey'd,
Sceafa the Lombard sceptre sway'd;
The savage Hun to Ætla¹ bow'd,
To Celic the rude Finnish crowd.
Longest o'er the northern main
Sigehere led the pirate Dane;
Where Denmark's midland realms extend,
She saw her sons to Elwy bend.
That homage Offa scorn'd to pay,
While Anglia own'd his royal sway;
He, in manhood's earliest pride,
Spread his rightful empire wide.
Brave was Elwy,—but the days
That witness'd Offa's warrior praise
Knew not prince or potentate
That rear'd so high his prosperous state.
Suevia's sons, and Myrgia's lord,
Bow'd to Offa's conquering sword,
Saw his high will their bounds ordain,
Where five fair cities stud the plain,
Nor trespass since on Anglia's rich domain.

Link'd by the bands of kindred blood,
Hrothgar and Hrothwulf's friendship stood,
Nor time could quell its generous glow.
Since first they crush'd the sea-king's pride,
When Hertha saw them, side by side,
Stem fierce rebellion's rising tide,

And lay the sons of slaughter low.
Through many a realm 't was mine to scan
The weal and woe that's dealt to man.

¹ Attila.

Weary and long has been my way,
 But I full well, where mead flows free,
 May boast amid my minstrelsy,
 And tell how kings with ample fee

Have paid and cheer'd the wanderer's lay.
 I've sought the Hun's ferocious band,
 And the high Roman's peerless land;
 Have seen the pirate sea-king's force,
 Sped o'er Franconia's realms my course,
 And journey'd where Elbe hastes to lave
 Thuringia with his earliest wave;
 Have sought the Saxon and the Dane,
 The Rugian's isle, the Swede's domain;
 Each land our northern seas embrace
 Has been the wanderer's resting-place.
 With gift that well the song repaid
 Burgundia's realm my steps delay'd;
 When princely Guthere's ready praise
 Waited on my varied lays;
 And soon the Bard's reward was told
 In bracelets of the ruddy gold.

Far o'er Italia's fair and fertile soil

My course was sped with Elfwine's faithful band;
 And Edwin's son well recompensed the toil,
 For large his soul, and liberal was his hand.
 A guest I've shared the minstrel's lot,
 With Jute and Angle, Pict and Scot,
 The state of Græcia's sons have known,
 Where Cæsar holds his lofty throne;
 The' imperial city's towering mien,
 Her wealth, her power, her pomp have seen.
 Well may I tell the garb, the port, the face
 Of many a Western, many an Eastern race;

From him that o'er the' Egyptian desert roves,
Or shelter'd rests on Idumæan groves,
To him who bows beneath the Persian's sway,
Or dwells where Ganges courts the rising day.

Long was the time, and joyous all,
Spent in Hermanric's high hall ;
And well, full well, where'er he strays,
The Bard his grateful voice may raise,
In Hermanric's exhaustless praise.
Well may he sing from land to land
The Gothic monarch's bounteous hand :
No common gift was his ; to frame
The bracelet that he bad me claim,
Six hundred scillings full were told,
Scillings of the virgin gold.
The Bard his home regain'd, and soon
Edgils bore that precious boon :
And Edgils, Mergia's noble thane,
Repaid the gift with rich domain.
Noble was Edgils' gift, yet more
Alhilda added to the store ;
Edwin's daughter, bounteous queen,
Unchanged through many a varying scene,
The Bard has blest her fostering love.
And still, where'er condemn'd to rove,
Well may he sing that matchless dame,
Of all that bear a royal name,
First to dispense, with bounty free,
To grateful vassals land and fee.

'Twas when great Edgils bad the minstrel throng
For high reward assay the rival song,—
Sweet arose the vocal strain,
And sweet the harp's responsive tone ;

But soon confess'd each listening thane,
 The lay that pleased was mine alone.
 I traversed then the Goth's domain,
 And dwelt in Hermanric's high bower;
 Of all that hold an earthly reign,
 Best in arms, and first in power.
 The time would fail me, should I sing
 Of every thane and every king
 That in my wanderings far and long
 Has loved my harp and paid my song;
 Ere Myrgia saw the Bard again
 Return to swell her Edwin's train.

Full oft the battle-field I sought,
 Where Wulfhere, leagued with Wyrnhere, fought
 'Gainst Ætla's lawless sons contending,
 Their ancient seat of power defending;
 Where loud and long the temper'd sword
 Rung on the rounded target board¹.
 Befits it too my song should name
 Wudga and Hama's warrior fame:
 Strong in their brotherhood they bore
 Dismay and death around,
 Where routed foes in wild uproar
 Or fled, or strew'd the reeking ground;
 And wreathed gold, and kingly spoil,
 Repaid full well their gallant toil.
 So sped the Bard, by kings and heroes sought,
 And wide as o'er the nations still he roved,
 One constant truth his long experience taught,
 "Who loves his people is alone beloved."

¹ 'wudu' in the original;—'rond' is a common expression in A. S. poetry for a shield or target.

Thus north and south where'er they roam,
 The sons of song still find a home,
 Speak unreprieved their wants, and raise
 Their grateful lay of thanks and praise.
 For still the chief, who seeks to grace
 By fairest fame his pride of place,
 Withholds not from the sacred Bard
 His well-earn'd praise and high reward.
 But free of hand, and large of soul,
 Where'er extends his wide controul,
 Unnumber'd gifts his princely love proclaim,
 Unnumber'd voices raise to Heaven his princely name¹.

¹ The tone of this flattering picture of the honours paid by the Gothic tribes to the Muses and their votaries, will remind the classical reader of that in which the early bards of Greece were accustomed to speak of themselves, their pretensions, and their rewards. (Conf. *Homer. Odys. de Phemio et Demodoco*, l. 1. and 8. *Hesiod. Εργα*, l. 656. and *Pind. Olymp. I. l. 24.*) Other times and other manners at length sorely reduced the estimation and pride of the minstrel. (See *Percy's Reliques*, vol. 1. pref. p. xlix. and lii.) Of the state of degradation which in later days was the lot of those who followed this unprofitable trade, the following rimes (preserved in one of the Ashmolean MSS.) afford a melancholy specimen. They are the production of Richard Sheale, the author of the older ballad of Chevy Chase (see *Percy's Rel.* vol. 1. p. 2. and *British Bibliographer*, vol. 3. p. 3).

Now for the good chear that Y have had heare,
 I gyve you hartte thanks, with bowyng off my shankes.
 Desyryng you be petycyon to graunte me suche commission,
 Becaus my name ys Sheale, that both by meate & meale
 To you I maye resorte; sum tyme to mye cumforte.
 For I perseive here at all tymis is good chere.
 Both ale wyne & beere, as hit dothe nowe apere.
 I perseve wythoute fable ye kepe a good table;
 Some tyme I wyll be your gestic, or els I were a beaste,
 Knowynge off your mynde, yff I wolde not be so kynde,
 Sumtyme to tast youre cuppe, & wyth you dyne & suppe.

The reader being now in possession of the entire poem, will be enabled to decide for himself the question of its age and authenticity. If the whole be not fictitious, (a supposition hardly to be reconciled with its minuteness of personal detail and want of poetical interest,) the Editor is inclined to refer its original composition to the middle of the 5th century, and, of course, to a Continental writer. The bard declares himself to have been present at the contest of the Huns with some of the Gothic tribes, (distinguishing the Huns as the people of Attila,) to have visited Hermanric king of the Goths, and Guthere king of Burgundy. Now Attila died in 453, Hermanric son of Samson reigned over the Visigoths in Italy about 460, and the contemporary monarch of the Burgundians appears to have been Gunderic, a name easily confounded with, or corrupted into, that of Guthere. It may be added that neither Charlemagne nor any of his more noted predecessors appear in his list of kings. It might also perhaps be argued, from the number of obscure or forgotten tribes particularized by name, that the poem was com-

I can be contente, yf hit be oute of Lente,
 A peace of byffe to take, mye honger to aslake.
 Bothe mutton & veile ys goode for Rycharde Sheale.
 Thogge I look so grave, I were a veri knave
 Yf I wolde thynke skorne, ethar even or morne,
 Beyng in hongar, of fresshe samon or konger.
 I desyre youe alwaye, marke what I do saye,
 Althogge I be a ranger, to tayk me as no stranger.
 I am a yonge begynner, & when I tayk a dynner,
 I can fynde yn my hart wyth my frende to tayk a part
 Of such as God shal sende, & thus I mayk an ende;
 Now farewel, good myn oste, I thanke youe for yowre coste,
 Untyll another tyme, & thus do I ende my ryme.

R. SHEALE.

The lover of early poetry may compare these with the exquisite farewell of the minstrel commencing "*Now B'nes and buirdes bolde and blythe*," published by Ritson from the Vernon MSS. (*Ancient Songs*, p. 44.)

posed before the various subdivisions of the Gothic race had coalesced into larger empires.

Whether or no this date be correctly assigned, there appears little doubt but that the writer must have been a native of the Continent. He speaks of his own countrymen the Myrginges, the Angles, and the Suevi, as having been for some time *contermini*, which could not have been the case in England, of which country one might at first sight, from the similarity of the words Myrginges and Myrcas (*Mercians*), have suspected him to be a native. Who these Myrginges, however, were, is more than can perhaps, in the present state of our knowledge as to the history and geography of those dark and turbulent ages, be readily decided. Can they be the Marsigni of Tacitus? The same obscurity rests on the Baninges, Rondinges, Hocinges, Frumtinges, and many other tribes mentioned in the course of the poem: but this difficulty is common even to the professedly historical documents of the same period. No antiquary has yet been found capable of throwing light on the names of the "*gentes bellicosissimæ*," said by Jornandes¹ to have been subdued by the great Hermanric.

That the poem, however, as here given, is the unaltered production of a bard of the 5th century, it is by no means intended to affirm. Although every thing conspires to fix its original composition to that period, it is doubtless, in its present state, more safe to regard it as a translation or *rifacimento* of an earlier work.

¹ Cap. 23.

ANGLO-SAXON POEM

CONCERNING

THE EXPLOITS OF BEOWULF THE DANE.

THIS singular production, independently of its value as ranking among the most perfect specimens of the language and versification of our ancestors, offers an interest exclusively its own. It is unquestionably the earliest composition of the heroic kind extant in any language of modern, or rather of barbarous, Europe. The only copy known to exist is preserved in a manuscript apparently of the tenth century, one of the number fortunately rescued from the fire which consumed so great a part of the Cottonian library, and now deposited with the other remains of that magnificent collection in the British Museum¹. With the exception of some trifling injuries, sustained probably at the time of that event, it is perfect and legible throughout.

It was first noticed by H. Wanley², as far back as the year 1705. He states with truth that its subject is the exploits of Beowulf, although he is mistaken in adding that they were performed in battle against the petty monarchs (*regulos*) of Sweden. From the time of Wanley I am not aware that it was examined by any of our Saxon antiquaries until Mr. S. Turner made some pretty copious extracts from the opening cantos, a literal translation from which he has inserted in the Essays attached to his learned and valuable history of the Anglo-Saxons³. As it will readily be perceived by every one

¹ *Bib. Cot. Vitellius A.*

² In the Catalogue of Saxon MSS. which forms the 3d vol. of Hickes's *The-saurus Lit. Septent.* p. 218.

³ Vol. 2, p. 294 of the quarto edition.

acquainted with that able work, that Mr. Turner's view of the poem does not altogether coincide with that contained in the present abstract¹, the writer is anxious to account for his difference from a friend whose opinion on subjects of this nature is not lightly to be questioned, and to the general accuracy and extent of whose researches he feels himself, in common with every lover of our national antiquities, most deeply indebted. No imputation can, in fact, attach to the acuteness or industry of Mr. Turner. He was deceived by an accident, the transposition of a single leaf in the MS., which for some years laid the present Editor (who had made for his own use a faithful transcript of the part analysed by Mr. Turner) under a nearly similar mistake as to the subject of the poem²: a mistake at length rectified by the labours of an eminent foreign scholar, to whom we owe the first and only edition of the entire work. This appeared from the press of Copenhagen in the year 1815, and contains, together with the original, a Latin translation nearly literal; a preface, and two copious indices, (constructed on such a plan as partly to supply the absence of notes,) from the pen of G. J. Thorkelin, a name already celebrated in the annals of Northern literature. It had long (he states) been the wish of Arnas Magnusen, Suhm, and other learned and patriotic Danes, to obtain the publication, or the transcription at least, of a document so evidently connected with the early history of their country, and possessing such unquestion-

¹ Mr. Turner represents Beowulf as the enemy of Hrothgar. It will be seen that the object of his expedition was to assist that monarch against the attacks of a powerful and mysterious aggressor.

² The leaf in question now stands as part of the first, whereas it in reality belongs to the 11th canto. Had Mr. T's object rendered it necessary for him to carry his examination as far as this point, he would doubtless at once have perceived the deficiency in the former, and the redundancy in the latter. But as it was fully sufficient for his purpose to extract a part only of the commencement, he was naturally misled not merely as to the argument of the poem, but also as to the construction of many passages, which, without a general notion of its drift, are nearly unintelligible.

able claims to a high antiquity. Circumstances however, which are not clearly explained, prevented the accomplishment of their wishes until the year 1786, when Thorkelin, then on an antiquarian visit to this country, made a faithful copy of the whole. This, with a translation and commentary which had cost him much labour and expense, was ready for publication in the year 1807, when the whole was unhappily destroyed, together with great part of his literary and personal property, during the siege of Copenhagen by the British forces.

The encouragement however of some powerful friends, induced the literary veteran to recommence the task of preparing the work for the press, a task performed under many disadvantages in the edition above mentioned. The Saxon scholar must not therefore be surprised or displeased if he discover numberless inaccuracies both in the text and version of Thorkelin, nor the more general reader feel disappointed if he finds himself able to collect from the latter no more than a vague and superficial outline of the story. Imperfect as the publication certainly is, it is still a very valuable accession to our limited stock of information in this branch of our national antiquities.

Such is the literary history of this ancient poem. Before we proceed to examine into its age, origin, or contents, it appears necessary to state, that for the purpose of making the present abstract, the text has been throughout carefully collated with the original manuscript, and the translation of Thorkelin revised with all the diligence of which the Editor is capable.

The manuscript is, as was before stated, apparently of the 10th century; to the earlier part of which the late Mr. Astle was inclined to attribute it. Whether the poem itself be, in its present dress, of a higher antiquity than this, we have no evidence external or internal which might enable us to pronounce. In the opinion of Thorkelin, it was originally written in the language of Denmark by an author cotemporary and personally acquainted with his heroes, the chief of whom, Beowulf, he supposes to be the same with Bœ

or Bous son of Odin, said by Saxo Grammaticus to have fallen in battle with Hother about the year 340¹.

Thorkelin further conceives that the present translation may possibly have been executed by or at the command of the illustrious Alfred. It is with some diffidence, and not till after an attentive examination, that the present editor ventures to doubt, with a single exception, the whole of these conjectures. The only point in which Thorkelin's hypothesis appears to him to be borne out by the language and aspect of the poem, is the probability that it may be a translation or *rifacimento* of some earlier work. The writer speaks of his story as one of ancient days, and more than once appeals for his authority either to popular tradition or to some previously existing document. Whatever was his age, it is evident that he was a Christian, a circumstance which has perhaps rendered his work less frequent in allusions to the customs and superstitions of his pagan ancestors, and consequently somewhat less interesting to the poetical antiquary than if it had been the production of a mind acquainted

¹ *Saxo Grammaticus*, H. D. lib. 3. p. 46. There appears, however, to be no similarity in the fortunes or family of the two chieftains. The resemblance which the name of Boe possesses to the first syllable of that of Beowulf is but precarious ground for assuming that it designates the same person. It is extraordinary that Thorkelin has deprived our hero in another place of the first syllable also of his name. In the course of the poem one Hrothwulf is incidentally mentioned, whom he pronounces, upon no discoverable grounds, to be the same with Beowulf. The notion that the writer was cotemporary with his hero seems to be grounded on a misconstruction of some passages of the work, and is in effect contradicted by the general tenor of its language, and the highly marvellous tinge which is given to various parts of the story: such colouring, though in a traditionary tale we might naturally expect to find it, would scarcely be ventured on by a cotemporary. The supposition concerning Alfred is purely gratuitous. Upon the whole,—yet without the remotest wish of detracting from the obligation which the learned septuagenarian has conferred on the literature both of our own and of his native country,—one cannot but regret that the task of publishing and illustrating this valuable remnant of antiquity had not fallen into the hands of one more intimately versed in the genius and construction of our Saxon Poetry.

only with that wild and picturesque mythology which forms so peculiar and attractive a feature of the earlier productions of the Scandinavian muse.

It remains only to add, that the poem of *Beowulf* has been placed thus early in the present volume, under the impression that it was (as *Thorkelin* conjectures) translated or modernized, in the *Dano-Saxon* period of our history, from an original of much higher antiquity. The internal evidence of its language, and the structure of its sentences, in which it much resembles the poems attributed to *Cædmon*, would appear to justify our attributing it, in its present form, to the same æra which produced those singular compositions¹.

That its phraseology and allusions are frequently less intelligible may be readily accounted for by the greater obscurity of the subject², an obscurity which the editor is anxious to plead in extenuation of the errors which will doubtless be found in his own attempts to render this interesting relique of antiquity more generally accessible³.

¹ About A.D. 700, if we agree with *Junius*; if with *Hickes*, about 900. (See the article on *Cædmon* below.)

² It may be added that the original MS. does not appear to have been executed with the usual accuracy and neatness of the Saxon transcribers.

³ In order to preserve the narrative uninterrupted, those portions of the original which have been selected as best fitted for the purpose of illustration, will be found at the end of the abstract; they are chiefly such as, in the abstract itself, are rendered into blank verse. In compliance with the wish of some antiquarian friends, the collation of *Thorkelin's* edition with the original MS. is subjoined.

BEOWULF.

LIST! we have learnt a tale of other years,
Of kings and warrior Danes, a wondrous tale,
How æthelings bore them in the brunt of war.

Thus the poet announces what has now so entirely indeed become "a tale of other years," that little or no light can be drawn even from the copious stores of Scaldic literature for the illustration of either the personages or events which it commemorates.

The introduction is occupied by the praises of Scefing, a chieftain of the Scylding family, (who appears to have been the founder of a kingdom in the western part of Denmark,) and of his son and successor Beowulf. The embarkation of the former on a piratical expedition is then detailed at some length. In this expedition (if I rightly understand the text) himself and his companions were taken or lost at sea.

CANTO I.

Beowulf now ascended the throne of his father, and was after a long and prosperous reign succeeded by his son Healfdene, who became the father of three sons and a daughter (Elan), given in marriage to a chieftain of the Scylfings. Of his three sons, Heorogar, Hrothgar, and Halgatil, the eldest appears to have died before himself, the second (Hrothgar) succeeded to the throne, and is represented as being at the period of the present story much advanced in years. Soon after his accession to the royal dignity he had employed himself, we are told, in the erection of a splendid palace or

hall (named Heorot or Heort) for the reception and entertainment of his friends and companions in war.

A hall of mead, such as for space and state
The elder time ne'er boasted ; there with free
And princely hand he might dispense to all
(Save the rude crowd and men of evil minds)
The good he held from Heaven. That gallant work,
Full well I wot, through many a land was known
Of festal halls the brightest and the best.
Hertha its name,—for so the monarch will'd
Whose word was power ; beneath that echoing roof
His bidden guests he honour'd, dealing oft
Bracelet and ring of the pure silver wrought,
Fit gift for high and princely festival.

But this exhibition of royal munificence was destined to become the cause of much bloodshed and misery.

For one stranger foe,
Gloomy and forceful, long with deep despite
Heard from his dark abode day after day
Their joyous revelry : for oft uprose,
Loud ringing through those bowers, the harp's glad voice ;
And oft the bard, whose memory's treasured store
Was of the days and generations past,
Waked the sweet song ; " Of Him who first outspread
And compass'd with the waves earth's lovely face ;
The' Almighty one : how, glorious in his might,
The lights of Heaven far-beaming, sun, and moon,
He set on high for man—for man adorn'd
Earth's various climes with forest, fruit, and flower,
Quickening to life each form of things that be."

Thus fared the chieftains in their day of bliss
Right gallantly, till that foul and hateful fiend

Wreak'd on them his sad vengeance; that fierce spirit
 Roaming the marches in his lonely night—
 The Grendel—he that by the Fifel tribe
 Fastness and fen-land held and dark morass,
 Unholy wanderer.

This evil and mysterious enemy, who is elsewhere described as a magician (helruna), as possessed of more than human strength and stature, and as invulnerable to all weapons of earthly mould, "was," the poet continues, "of the progeny of Cain, who were exiled in consequence of the sin of their ancestor; a wicked and gigantic race, of whom came the Jutes, Ylfes, and Orcneas." Grendel himself was, it seems, a Jute, one of those earlier inhabitants of the Cimbric Chersonese, whom the hatred and perhaps in some cases the fear of the later Gothic settlers had invested with many terrific and supernatural attributes,

Jstun
 a Giant.

CANTO II.

This is chiefly occupied with a detail of the nightly ravages committed by the Grendel on the court of Hrothgar. At his first visit to Heort he is stated to have destroyed thirty of its slumbering and unsuspecting inhabitants. From this time he continued to wage an implacable warfare against the objects of his revenge and envy. No champion could be found of sufficient strength to contend against him; nor was there any hope, adds the poet, of removing his enmity by fee or ransom. Even that which appears to have been the last resource of the monarch and his despairing courtiers—an appeal to their false deities—was unavailing. The canto terminates with some reflections on their superstition, which (with the reference made to Cain in the one preceding) sufficiently prove the translator, if not the original author, to have been a Christian.

CANTO III.

So on the breast of Halfdane's prudent son
Continual sorrow prey'd ; nor wist he still
What might avail to quell his fiendish foe :
For all too strong was that oppressor's hand,
Loathsome and dark, that long with hateful force
Wreak'd on the Dane his nightly work of blood.

Such tidings of the Grendel and his deeds
The Goths' high chief, the thane of Higelac, learnt ;
He that was strongest of the sons of men,
And soon that noble soldier bad array
A goodly ship of strength. The hero spoke
His brave intent, far o'er the sea-bird's path
To seek the monarch at his hour of need.

Full swift address'd them to that enterprise
His loved associates. Of the Gothic race
Thrice five bold champions chose the dauntless chief,
Keenest in fight beyond their fellows known.

They sought the bark ; a wary pilot first,
Well in his seacraft skill'd, each landmark taught.

And now the chief delay'd not, for their vessel
Was on the waters ; by the sea-girt cliffs
She floated, while the ready warriors plied
Near the tide-beaten sands the well poised oar.—
Deep in her hold all the bright gear of war,
Armour and arms, were stow'd, as fitted best
The willing purpose of their way.—And now
By favouring winds propell'd, e'en as a bird
She cut the waves that foam'd around her prow.
Thus ere the second day had closed upon them—
So swift they swept the deep—the eager host

Saw the bright cliffs and lengthen'd headlands rise,
And knew in that steep shore their destined port.

Soon on the beach the men of Northern sires
Descending, bless'd the power that sped their way,
And moor'd their bark, and donn'd their glittering mail.

Nor was it long, ere he who held in charge
To guard each inlet of the rocky coast,
The Scylding's warden, from his tower descried
The prompt and well train'd band in fair array
Bearing their bright shields onwards. Then arose
Care in his heart, and question, who might be
That stranger host; and straight he flew to horse
And sought the shore, and high uplifted shook
His herald staff, and thus in solemn guise
Bespoke them: "Whence and what ye are, declare,
Who thus in arms o'er ocean's watery path
Have urged to Denmark's coasts your rapid keel.
'Tis mine, the warden of the seas, to hold
With loyal care these outposts for the Dane,
Lest pirate force assail them. * * *

* * * * *

And sure, methinks, mine eyes ne'er yet beheld
A chief of nobler port than him that leads you;
No stranger (if his bright and beauteous aspect
Belies him not) to the proud garb of war,
Nor in its toils unhonour'd. Speak ye then,
Ere yet your further march explore our realm,
Or friend or foe, your names and kindred speak.
Hear, ye far-faring tenants of the wave,
My full and clear demand—soonest were best
To give me answer—whence and what ye are."

CANTO IV.

Him answering straight, the chieftain freely oped
The treasury of his speech : " Our race and blood
Is of the Goth, and Higelac our lord :
My sire was known of no ignoble line,
(Well may he live in wise men's memories,)
Ecgtheow his name ; full many a winter's tide
Pass'd o'er him, ere he left this nether earth.
In peace and truth we come to seek thy prince,
Halfdane's illustrious son, with proffer'd aid
To shield his people. Thou hast judg'd us falsely ;
For matters of high import have we sought
(Nor would conceal our quest) the royal Dane.
Thyself mayst judge, since haply thou hast known
For true or false, the traveller's sad report :
Men tell us that some foul and fiendish foe
At nightfall wages in the Scylding's bower
Uncouth and horrible war. In this his need
With no unfriendly purpose have we come,
If aught perchance we may devise of skill
Or force to aid thy loved and honour'd lord,
Should he return whose baleful outrage calls
For swift and sure revenge. So may the care
That ceaseless racks thy master's breast be still'd,
And (that oppressor's malice timely crush'd)
The festal mansion of thy nobles stand
Once more secure in peaceful majesty."
He spoke. The warden then (as best beseem'd
One conscious of high charge, in work and word
Fearless and prudent) the stout thane replied :
" Since now I know ye for the Scylding's friends,
Go forth, arm'd and caparison'd as ye list—

Go forth : but first (such caution ye may guess
The chance of pirate warfare soothly prompts)
Emptied of all her stores your new pitch'd bark
Draw upwards to the sands ; there she may rest,
Till o'er the ocean streams she speed again,
Her arch'd neck proudly bearing to your home."

Having received this permission, and secured their vessel, they commenced their march towards Heort, whither the news of their arrival had preceded them, and appears at first to have excited some suspicions in the mind of Hrothgar.

CANTO V.

The bidden way those bold companions trod
Was of the well hewn stone. On each man's breast
The strong forged vest of war resplendent blazed ;
Loud rang the linked mail, as in their pride
They bore them onwards to fair Hertha's bower.
There by its lofty wall their ample shields,
Stout in the storm of bucklers, they reposed,
And bow'd them to their seats. Together piled
Stood the bold seaman's weapons, haft of ash
And head of glittering steel. And soon upspoke
A sturdy chief, and sought the warriors' quest :
"Speak whence ye come, and wherefore, thus in arms,
With shield, and sark of mail, and frowning helm :
The' attendant guard of Hrothgar bids you speak,
Since ne'er beheld we yet of stranger tribe
So proud array and warlike. Well I ken
With high intent and friendly ye have sought
The hall of Hrothgar, nought of secret feud
Or open insult purposing." Him anon
The' undaunted chieftain answer'd ; from beneath

His crested helm the leader of that host
 Spoke gallantly : " The trusty thanes are we
 Of Higelac, and Beowulf is my name :
 Mine errand will I show to your high lord,
 Halfdane's illustrious son, if he permit
 Our loyal greeting." Thus he shortly spake ;
 And Wulfgar (he of the Vendelic race
 Chiefest for wisdom as for valour known)
 Quick answer gave : " To Denmark's generous lord,
 The princely Scylding, will I straight unfold
 The purpose of your journey, and anon
 Such answer as his goodness deigns, return."
 He spoke, and nought delaying sped his steps
 Where Hrothgar sat amid his banded earls,
 Reverend and bald with years. Full nigh his side
 The hero stood ; and soon the monarch knew
 That faithful thane, and his swift message heard.

The messenger's oration briefly announces the arrival of the strangers and the name of their leader, urging their dignified and warlike appearance as an inducement to the aged monarch to gratify them by his favourable reception.

CANTO VI.

" I knew Beowulf well (answered Hrothgar) while he was yet a child,—the son of that Ecgtheow to whom the king of the Goths gave his own daughter in marriage. Travellers have since related to me that he has the strength of thirty men. Doubtless Heaven has sent him to our assistance, and I am resolved to proffer him a noble recompense if he will undertake to deliver us from the attack of the Grendel. Hasten, therefore, to invite into our palace him and his companions, and bid them welcome to the people of Denmark."

Wulfgar having delivered this answer, Beowulf and a part of hi

companions are immediately admitted to the presence of Hrothgar, whom Beowulf is represented as addressing (in a manner not uncharacteristic of the age, or unlike that of the Homeric heroes) with the commendation of his own prowess, and the expressions of his readiness to undertake the proposed contest.

“Thou Hrothgar, hail!

I am the thane and kin of Higelac;
One that have master'd in my day of youth
Full many a deed of gallant enterprise.
And now in mine own country have I heard
Bruited by loud report the Grendel's wrong:
For strangers told, that, soon as evening's light
Beneath Heaven's vault sought its deep hiding-place,
Thy princely bower all emptied of its guests
Stood useless. Then this valiant band and wise,
Counsell'd that I should seek thee at thy need;
For they best knew my prowess, they had seen me,
What time I came deep dyed in hostile gore
From dread and perilous war; then in one night
With hardy grasp I quell'd five savage Jutes,
And plunged them howling in the ocean wave.
And now with Grendel, with that guilty one,
Fiend though he be, alone will I assay
The mortal strife.

“I have heard

That that foul miscreant's dark and stubborn flesh
Recks not the force of arms:—such I forswear,
Nor sword nor burnish'd shield of ample round
Ask for the war; all weaponless, hand to hand
(So may great Higelac's smile repay my toil)
Beowulf will grapple with this nightly foe.
There, as Heaven's righteous judgement shall award,
One of us falls.

“ Should that fate be mine,
 Give to its earthy grave my blood-stain'd corse,
 Raise high the mound, where many a passer by
 (Within the trench that circling marks the plain)
 May swell with pious hand the stony mass
 Unsorowing—little need with long parade
 Of tears to grace the banquet of the dead.
 But this, the gorgeous mail that guards my breast,
 By Weland's art high temper'd, duly send
 To royal Higelac. Now, betide what may.”

CANTO VII.

Hrothgar in answer, after expressing his gratification at so timely a prospect of assistance, and his recollection of Beowulf's father, recapitulates the injuries he has suffered from the unconquerable violence of the Grendel.

“ Full oft my gallant thanes,
 Fired by the generous mead, have rashly dared
 With trenchant blade await the Grendel's force.
 Then was this kingly hall ere dawn of day
 Stain'd with man's life-blood, fresh on every bench
 The gore steam'd horribly. So lost our state
 Many a true liegeman; a sad death o'ertook them.
 But ye, brave warriors, haste ye to the feast,
 And in the hall of wassel as ye list
 Be seated.”

The heroes accordingly repair to the hall, and join in the festivity and copious libations of the Danish nobles.

CANTO VIII and IX.

Hunferth the son of Eglaf, who is elsewhere described as the orator of Hrothgar, jealous of the prowess of Beowulf, and warmed

by liquor, attacks him in a strain of sarcastic raillery on his piratical exploits, and prophesies that he will find in the Grendel a less tractable enemy than any he has yet encountered. Beowulf answers in a mild and dignified manner, recounts (perhaps as a kind of set-off against the charge of piracy) his exploits in the destruction of certain ferocious sea monsters, and concludes by insinuating that had the courage and strength of Hunferth been equal to his vanity, the Scylding had long ago been freed from the assaults of Grendel. Their conversation is now terminated by the entrance of Hrothgar and his queen Wealtheowa. The latter bears round with her own hand the mead-cup; and in offering it to Beowulf expresses her gratitude to Heaven and her confidence in his valour. The hero shortly answers, that from the time he embarked on the expedition he had fully made up his mind to deliver them from their unnatural enemy or to fall in the contest. Their festivities continued until the monarch (having previously saluted Beowulf, and committed to him in form the charge and defence of his palace for the night) retired to his chamber.

CANTO X.

Beowulf, after the departure of Hrothgar, delivers the whole of his armour and weapons to his attendant; expresses in a short speech his conviction that against the Grendel they would be useless, and his acquiescence in whatsoever the will of Heaven should destine as the result of their contest, and retires to the couch prepared for him.

And round their chief that seaman band
Sought each his bed ; but none was there whose soul
Thought to revisit thence his country's soil,
Kindred or friends, or town that gave them birth ;
For well they knew that in that festal hall
Full many a gallant Dane the murderer's grasp
Had done to death.

But Heaven had decreed at length to release the subjects of the good Hrothgar from their insatiable oppressor. The night drew on, and every soul in the palace slept—save one.

CANTO XI.

When on the moor beneath the hill of mists
The Grendel came—a heaven-abandon'd wretch ;—
The foul assassin thought in that high hall
To gorge some human prey. Onwards he pass'd
In darkness, till right near he might behold
That princely bower, the nobles' golden seat
Rich deck'd with many a mead-cup. Was not that
His first foul errand to the Scylding's courts :
But never yet had he encounter'd there
With mightier man or bolder. Soon he reach'd,
A joyless guest, that hall ; soon, unopposed,
With giant arm fierce in his wrath dash'd down
Her iron-banded gates ; and now he trod
Her chequer'd floor, angry of soul he moved,
A fiendish foe ; and flamelike, as he strode,
Shot from his eyes a sad and hideous light.
There might he see the heroes at their rest—
A band of brothers. Then his heart was glad,
For sooth he thought, or ere the morrow dawn'd,
From each man's corpse to drain the blood of life.
Unhallow'd miscreant !

Firm of soul meanwhile
The thane of Higelac watch'd, full fain to prove
How that foul fiend would fare beneath his grasp.
Nor long delay the murderer brook'd ; for still
In other days light effort had it cost
To slay the uncautious warrior in his sleep,
To crush the yielding bones, and from each vein

Draw the warm current. So he soon had reft
Body and limb (his foul repast) of life.

Now strode he onward, and with slaughterous hand
Pounced on the wary chief. He swift uprose
(Nor reckless of his aim nor weak of grasp)
And dash'd to that fair floor the' astounded foe.
Soon found that base one, that in the' elder time
(Since first he roam'd the waste) he ne'er might cope
With sterner soul or hand of hardier grasp.
Care was upon his heart and sudden dread ;
Fain would he seek his own unhallow'd den,
And shroud himself in darkness, for he met
Such welcome as of old he wist not there.
Nor less bethought him of his evening pledge
The gallant thane of Higelac : firm he stood,
And seized the monster. Yet he might not triumph,
His hold was loosen'd, and the Jute was free.
Swift rush'd the hero forwards, all his care
Lest the dark murderer scape, and wing his flight
To fen and fastness. Soon again he felt
Beneath that grasp of power, that he had bent
In evil time his steps to Hrothgar's home.
Loud was the din, and fierce the champion's rage,
And keen the struggle. Ye had marvell'd then
How that fair hall might stand the furious shock
Unlevel'd with the plain ;—nor had it stood,
But that the well wrought iron's massy force
Banded it round, and held it all compact.
Then from its base upturn full many a couch
Splendid with gold, the mead-carouser's seat,
Fell, where they bore them in their angry mood.
Little the Scylding dreamt, when for his state
He bad upraise that goodly edifice,
That art or force of mortal, save perchance

The sudden burst of all-destroying flame,
 Might work such havoc there. Now louder rung
 The sounds of war, aghast and anxious stood
 On tower and castled wall the listening Dane :
 They heard that heaven-detested miscreant howl
 Sore wailing. No triumphant strain he raised
 Whom he the strongest of the sons of men
 Still with unloosen'd grasp victorious held.

CANTO XII.

The hero, resolutely bent on destroying his fiendish antagonist, "whose life (adds the poet with a remarkable simplicity of phrase) he thought of no use to any one," continued to press his advantage, and, although unarmed, (for he had not forgotten that the Grendel's flesh was invulnerable by earthly weapons) proved ere long that his bodily strength alone was sufficient for his purpose.

Soon the dark wanderer's ample shoulder bore
 A gaping wound, each starting sinew crack'd,
 And from its socket loosed the strong-knit joint.—
 The victory was with Beowulf, and the foe
 Howling and sick at heart fled as he might,
 To seek beneath the mountain shroud of mist
 His joyless home ; for well he knew the day
 Of death was on him, and his doom was seal'd.

Thus were the injuries of Hrothgar avenged, and the arm and hand of the aggressor remained with the conqueror as evidence of his triumph.

CANTO XIII.

No sooner had the morning dawned, than the multitude impatiently crowded to assure themselves of the Grendel's defeat. He had himself in the mean time regained his obscure and inaccessible

hiding-place, where the loss of blood soon terminated his guilty existence, and his heathen soul (adds the poet, forgetting apparently for the moment that all his heroes were equally heathen) was conveyed to the infernal regions. The nobles now commenced their rejoicings for this unexpected event, some by horseracing, some by recounting the feats of the conqueror, and others by listening to the song of the bard; who is introduced as briefly recapitulating the achievements of some hero whose name is not mentioned. These appear to have consisted in the destruction of a dragon, and the attainment of a treasure of which the superstition of the age regarded those animals as the constant guardians. The subject of his song is little more than barely indicated, and the passage is very obscure. It was now full day, and the king, accompanied by his queen, and the whole of his *cortège*, entered the hall which had become the scene of Beowulf's triumph.

CANTO XIV.

Hrothgar having ascended his throne, and assured himself by a personal inspection of the Grendel's arm that his people was delivered from all chance of future molestation, expresses his gratitude to Heaven, and declares his intention of adopting the successful warrior as his own son. Beowulf answers in a strain of much self-complacency, enlarging on the difficulty he had encountered, and the certainty of the Grendel's having received such injury as it was impossible for him to survive. "*When (continues the poet) the son of Eglaf had ceased from the praises of his own heroic enterprise, the chieftains hung up in the hall the hand of the Grendel; on each finger was a nail like steel, the hand-spur of the heathen.*" Loud and reiterated expressions of praise and astonishment accompanied, as might be expected, this gratifying exhibition.

CANTO XV.

The monarch orders Heort (every part of which, with the exception of the roof, bore testimony to the violence of the late contest) to be prepared for the festival. Hangings wondrously embroidered with gold soon covered the walls, and the guests male and female, now free from all apprehension of future assault, assembled in unusual numbers. The king himself with his kinsman Hrothwulf presided at the banquet, nor had a larger or a worthier assemblage ever graced his presence. After the mead-cup had freely circulated, Hrothgar presents to Beowulf the spear, the golden-hilted sword, the helmet, and the breast-plate of his father Halfdane. "Little need had the champion to disdain such recompense, for never were four worthier gifts dispensed from the secret treasuries of the king." To these, however, were soon added eight well-fed mares, each equipped with a splendid war saddle, such as the king himself used "*in the play of swords.*"

CANTOS XVI and XVII.

Hrothgar proceeds to recompense not only the companions of Beowulf's expedition, but those also of his own subjects who had suffered from the incursions of the Grendel. Their festivities are again enlivened by the song of the bard. Its subject, though detailed somewhat more at length than that which occurs in the 13th canto, is yet obscure. It appears chiefly, however, to relate to a successful expedition of Halfdane against the Frisians, a Finnish tribe, in which their metropolis was taken and their queen Hildburgh made prisoner.

The tale was told, the gleeman's song was hush'd :
Then rose from many a couch the sound of joy ;
From cups of wondrous mould the' attendant band

Dealt the bright wine.—Then came Wælteowa forth,
In golden pomp of bracelet and of crown.
Stately she moved to where the kinsmen sat
Of brother's blood, and brethren still in love;
Hrothgar with Hrothulf join'd, and at their feet
Hunferth the lordly Scylding's orator.
Men knew him for a braggart of his tongue,
Haughty and high of speech, but never yet
Felt in the play of arms his ready aid.
Then spoke the queen: "Receive, my noble liege,
This brimming cup, and, as thy state demands,
Pledge the brave Goths with mild and gladsome words,
Not thoughtless of such gifts as use to wait
In this bright bower on friend and stranger guest.
Now is the champion near, who, if aright
I learn thy rumour'd purpose, soon shall bear
The name and honours of great Hrothgar's son."

The remainder of the speech is somewhat obscure. It appears (if I understand its purport rightly) to be strangely deficient both in morality and courtesy.

"Hertha is ransom'd, our bright bower of gold;
Quaff then while yet thou mayst the plenteous cup,
And leave the toil of empire to thy friends,
For thou must hence ere long to Heaven's high king.
Well know I our good Hrothwulf:—if 'tis thine
To quit, while he survive, this nether world,
His power will guard our offspring's rising state."
She spoke, and sought the mead-bench; there her sons
Hrethric and Hrothmund, with a gallant train
Of noble youths, in gay assembly sate;
And near that royal pair, the victor Dane.

CANTO XVIII.

Fresh gifts were now prepared for Beowulf; two rich armlets of gold, and the most splendid collar ever manufactured from the same precious metal. This ornament had formerly been the property of Higelac, the nephew of Swertung a noble Goth, and on his death (which happened in battle against the Frisii) had become the property of Hrothgar. These the queen presents with her own hands.

“Wear these (she cried), since thou hast in the fight
So borne thyself, that wide as ocean rolls
Round our wind-beaten cliffs his brimming waves,
All gallant souls shall speak thy eulogy.”

She further bespeaks his protection and kindness for her children, and commends the union and fidelity by which the nobles of her own court were at all times distinguished. The feast continued until late in the evening, when a part of the company retired to their chambers, and others, as was their custom, prepared to sleep in the hall itself, which was fitted up for the purpose “*with bed and bolster,*” each man having his shield at his head, and his helmet, breast-plate and spear placed on a rack or shelf above him.

CANTO XIX.

The inmates of Heorote had anticipated no further intrusion on their slumbers; they were however mistaken, and one of them was destined to pay with his life the forfeit of his ill-timed security. Although their ancient enemy was no longer capable of annoying them, there was yet left one more of the savage and murderous *wanderers of the desert,—the mother of Grendel.* *This fiendish and evil-minded woman,* intent upon avenging the defeat and death of her son, quitted her retreat at nightfall and soon forced her way

into the midst of the hall. The mischief she did was of small extent, 'for her power,' adds the poet, "was, in comparison to that of her son's, as the force of women when they engage in battle is to that of men." The warriors too, aroused from their sleep, equipped themselves with such weapons as were nearest at hand; and their aggressor no sooner found them on the alert, than she hastened to consult her safety in flight. She seized however on one, the favourite of Hrothgar, and retreated with her prey unhurt, for Beowulf was not there.

The news of this outrage soon reached the ears of Hrothgar; nor was Beowulf long unacquainted with it, or slow in assembling his companions, and repairing at their head to the presence-chamber.

CANTO XX.

Beowulf making the customary salutations and inquiries after the health of the monarch,

"Speak not of health or joy (the Scylding cried),
Fresh sorrow is upon us;—he is dead
Whose arm and counsels long upheld our state,
Æschere, the brother of our Yrmenlafa."

After a short eulogy on the fidelity and liberality of the deceased, he proceeds to inform Beowulf that his subjects constantly reported themselves to have seen Grendel roaming the moors in company with another being of his own savage and mysterious nature, bearing the form and features of a woman; that tradition was silent as to their parentage, but that their habitation was to be found at the distance of no more than a single mile from Heorote.

There that foul spirit, howling as the wolves,
Holds, by the perilous passage of the fen,
Rude crag, and trackless steep, his dark abode.
There from the headlong cliff rolls arrowy down

The fiery stream, whose wild and wondrous waves
 The frequent and fast-rooted wood o'erhangs,
 Shrouding them e'en as with the warrior's helm.
 There nightly mayst thou see a sight of dread,
 The flood of living flame.

The remainder of the description is less intelligible, but seems to imply that this unholy ground was further guarded by storm and hurricane, and that they who dared to approach it seldom failed to pay dear for their temerity, unless they avoided the hounds of Grendel by a timely flight. This speech (the monarch adds) is directed to thee alone.

“Thou know'st
 That path of dread, and canst unerring track
 The felon to his hold. Go, if thou dare;
 And shouldst thou turn victorious from that quest,
 Rich fee of high-wrought gold, choicest that decks
 Our ancient treasury, yet again awaits thee.”

CANTO XXI.

“Grieve not, my liege,” Ecgtheow's brave son replied,
 “Best counsel his, who seeks by swift revenge
 To grace the memory of the friend he mourns.
 Or soon or late one doom involves us all.
 Work then who may ere that his destined day
 Such deeds as Heaven's high judgement shall approve.
 Rise, noble Hrothgar, let us instant track
 The fiend's unholy footstep. Here I swear
 She finds not refuge, nor in earth's deep caves,
 Nor in the forest's covert, nor the' abyss
 Of foaming ocean, fly she where she list.
 So by the sorrows thou hast proved this day,
 I pledge me to thy service.”

At these welcome words the monarch leaped from his throne, and, returning thanks to the powers which had provided him with such a champion, commanded his steed to be immediately harnessed, and with a chosen band prepared to escort Beowulf to the Grendel's territory.

And now the heroes trod
The mountain pass, a steep and uncouth way
By cliff and cavern'd rock that housed within
The monsters of the flood: before them sped
Four chosen guides and track'd the' uncertain road.
Now paused they sudden where the pine-grove clad
The hoar rock's brow, a dark and joyless shade.
Troublous and blood-stain'd roll'd the stream below.
Sorrow and dread were on the Scylding's host,
In each man's breast deep working; for they saw
On that rude cliff young Æschere's mangled head.
Now blew the signal horn, and the stout thanes
Address'd themselves to battle; for that strand
Was held by many a fell and uncouth foe,
Monster, and worm, and dragon of the deep.

After a sharp contest, in which many of these extraordinary partisans of the Grendel were destroyed and dragged to shore, Beowulf prepared to plunge into the flood in quest of the female marauder.

Now arm'd in proof, and resolute to dare
The terrors of that sea-flood, stood the Dane.
Bright was the helm, and of no vulgar price,
That deck'd his head; for there the workman's art
In days of old had wrought a wondrous charm,
The savage boar's rude semblance: so nor brand
Nor battle blade might harm the warrior's life.

Scarcely less valuable was his good sword "Hrunting."

Treasured from of old,
The armory's pride ; high temper'd was the blade,
In herbs of strange and magic virtue steep'd ;
Ne'er in the brunt of battle had it fail'd
His hand who durst essay the champion's path
Of dread and danger ; nor was this, I wene,
Its first proud work of conquest and of fame.

In thus equipping himself, Beowulf was assisted by Hunferth (the orator celebrated in canto 8.), who we are told had now forgotten his drunken insolence, and readily lent his hand to gird another with the sword which he had little taste for wielding himself.

CANTO XXII.

Then spoke the venturous Goth. "Forget not now,
Illustrious son of Healfdene, royal Dane,
Prudent of soul, of gift and largess free,
Forget not, now that Beowulf stands prepared
For this high enterprise, thine evening pledge
That, should my life be forfeit to thy need,
My memory finds in thee a father's care,
And this my faithful band a patron's aid.
Then what of gift thy bounty hath bestow'd
To royal Higelac send : so may the Goth,
When that rich treasure meets his wondering eye,
Learn that his champion found no niggard boon
At Hrothgar's princely hand : that prize be his.
But this my sword, whose keenly-temper'd edge
Of wondrous mold and ancient, long hath served me,
Let Hunferth bear, fit guerdon of his fame.
For me, if death forbid not, Hrunting speeds
This work of just revenge." The hero spoke,

Nor waited answer, but impetuous brayed
The whelming surge.

The female who had for ages held undisputed possession of these domains, soon perceived that some "creature of earth" had invaded them. She seized and dragged him, encumbered as he was by his armour, "*to the bottom*," says the original, "*of the flood*." In his way he was attacked by many of her attendant monsters, but to his astonishment escaped without injury, both from these, and from the destructive element which surrounded him. He was now in the regions

where the fire-flood shed
Its deep and livid light.

Here he attempted to make a stand, but found that even his good sword Hrunting, which had never yet deceived him in battle, availed no more against the mother than it would have done against the son. He threw the weapon from him in anger, and, relying on the strength of his arm alone, grappled with his unnatural adversary. The contest was long and doubtful; but at length the Grendel, extricating herself from his grasp, aimed at his heart so powerful a blow of her falchion, as must inevitably have terminated his existence, had it not been resisted by the temper of his breast-plate, and the protecting arm of that power which had hitherto befriended his efforts in the cause of justice.

CANTO XXIII.

Then spied he mid the treasures of that realm
A wondrous brand and vast; keen was the blade,
For Jutes had forged it in the days of old.
He saw and mark'd its power;—no feebler hand
In the stern play of battle had sufficed
To wield its giant fabric,—but the Goth
Full lightly seized the hilt.

His opponent quickly discovered that the chances were no longer in her favour: despairing of success and even of life, she made one more ferocious effort; but Beowulf was now in possession of no ordinary weapon, and he used it with no ordinary power. At a single stroke he cut through the "*ringed bones*" of her neck, and

Through the frail mantle of the quivering flesh
Drove with continuous wound. She to the dust
Fell headlong,—and, its work of slaughter done,
The gallant sword dropp'd fast a gory dew.
Instant, as though heaven's glorious torch had shone,
Light was upon the gloom,—all radiant light
From that dark mansion's inmost cave burst forth.
With hardier grasp the thane of Higelac press'd
His weapon's hilt, and furious in his might
Paced the wide confines of the Grendel's hold.

His object was the destruction of the miscreant himself. He found him, however (as might have been anticipated), already lifeless. Desirous of presenting Hrothgar with some memorial of his victory, he proceeded to sever the monster's head from his body, which was readily accomplished by a second blow of the Jutish weapon. The effusion of blood caused by this double slaughter soon copiously tinged the waters of the torrent; and the apprehensions which Hrothgar and his suite had all along entertained for his safety, led them immediately to the painful conclusion that their champion had fallen. Hrothgar, sick at heart, returned to his palace for the purpose of presiding, as was his custom, at the banquet of his nobles; but the faithful companions of Beowulf yet lingered on the strand—

Long had they gazed
Upon that whelming wave, and now they saw
(Yet scarce their hearts gave credence to the sight),
Their chief himself restored: fresh wonders straight

Held them intent, for that stout sword of proof,
Its warrior task fulfill'd, dropp'd to the ground
(So work'd the venom of the felon's blood)
A molten mass,—ev'n as the icicle,
When He, whose will the varying seasons own,
Looseth the frosty fetters that enchain
The watry waste, maker and sire of all.

Beowulf thus lost no inconsiderable part of his trophy; for, with the exception of this wonder-working weapon and the head of Grendel, he had brought off, we are told, nothing from the cavern. The waves of the torrent, which had opposed such a formidable barrier to his entrance, now subsided to so perfect a calm as readily to admit of his swimming, encumbered as he was, to the bank on which his friends had taken their station. Their expressions of congratulation and thankfulness to Heaven were unbounded. They soon relieved him both from his accoutrements (which had suffered much in the contest, and were thoroughly drenched by the water), and from that more ponderous memorial of his victory, the Grendel's head,—which, when slung from the shaft of a spear, was with difficulty supported by four of the strongest men. In this state they proceeded homewards, and, after greeting the delighted monarch, displayed their hideous trophy in the banqueting-hall to the great admiration, as the bard informs us, of the assembled chieftains and their ladies.

CANTOS XXIV and XXV.

Then Beowulf spoke: "In sign of honour due,
Great son of Hafdene, lo, we bring thee here
A seaman's offering, no unjoyous sight
To thee and to the Scyldings' ancient folk.
This stern and forceful miscreant did I quell,
And now beneath the waters have I waged
Unequal war;—but victory crowns the right."

He proceeds to acknowledge that, unless Heaven had befriended him by throwing in his way the Jutish sword, the preternatural strength of his adversary had left him but little hope of success. He briefly recapitulates the more remarkable events of the contest, and "Thus," he concludes,

"have I redeem'd my pledge
That thou, with all the liegemen of thy state,
Thanes, nobles, gallant youth, and honour'd age,
Shouldst rest secure in Hertha's joyous bower."

The golden hilt belonging to the weapon, which had been so strangely fused by the Grendel's blood, was now delivered to Hrothgar, and found upon examination to contain the name of the person for whose use it was first destined, and other documents (unless I have erred in my construction of the original, which is here somewhat obscure) purporting to be scarcely more recent than the period when "the race of giants" was destroyed by the Flood. Hrothgar now addresses Beowulf in a speech of considerable length, passing from the congratulations and thanks due to his achievement, to a strain of moral reflection on the uncertainty of human power and prosperity, which, though somewhat prolonged, is yet strikingly in character with the age and situation of one who having in his younger days seen all his enterprises crowned with success, and anticipated a reign of glory and independence, now finds himself at the end of his career indebted to a stranger for the protection of his metropolis and person. He concludes by applying his reflections to the present and future fortunes of himself and his champion.

"Chieftain! give place not to presumptuous thought.
Now is thy prowess in its flower of prime;
But the day comes, when pain, or slow disease,
Or the fire's ravening force, or whelming flood,
Or battle blade, or arrow's deadly flight,

Or hateful age, or the more sudden stroke
That dims and quells at once our mortal sight,
Shall rack thy heart, and bow thee to thy doom;
Conquering the conqueror. So full many a year
Under high heaven did Hrothgar hold this realm,
And spread from land to land his warrior sway.
Right little dreamt I in that hour of pride
That aught might rise beneath yon firmament,
Of power to work me sorrow or annoy.
Then came that fell destroyer, strong to wreak
His ancient feud, and ceaseless care was mine."

He now dismisses the warrior to his couch, who, fatigued with the labours of the day, and possibly also with the Nestorian eloquence of the monarch, gladly, we are told, complies with the proposal. After retiring therefore amidst the congratulations of the nobles assembled in Herote, he slept soundly with his companions until "*the raven*" announced the dawn of the ensuing day. Impatient to return homewards, they rose at his earliest song; and every thing being arranged for their journey, Beowulf, having first presented the orator Hunferth with his good sword Hrunting, proceeds to take his leave of Hrothgar.

CANTO XXVI.

Beowulf, in bidding farewell to Hrothgar, declares himself amply satisfied with his treatment and remuneration; proffers, in the event of any similar emergency, the assistance of himself and a thousand tried and trusty followers, and answers for his sovereign's readiness to forward at all times "by word and work" the wishes of his host. "Never yet (returns Hrothgar) did I meet with such wisdom joined to such youth and strength. Assuredly, should disease or war de-

prive them of their present monarch, and no heirs be left of his family, the Gothic people would act most wisely in placing Beowulf on their throne." He concludes with a grateful encomium on the friendliness and good faith of Higelac and his subjects. Yet further gifts, the number of which (twelve) is stated, though their nature is left undescribed, are bestowed on the Goths. The good king then embraced "the best of champions," and tears gushed from his eyes; for, old as he was, he despaired of ever again seeing him, and "the feelings of his breast were such as could not be stifled." Beowulf, with his companions, now departed, rich in treasure, for the spot where his vessel lay at anchor; and as they journeyed, every tongue was occupied with the praise of Hrothgar's munificence.

CANTO XXVII.

Now to the sea-flood came that high-born host,
A gallant train, and every limb encased
In sark of netted mail. Them soon espied,
True to his charge, the warder of the coast.
Nor deem'd he fitting from his hold of strength
By sign alone to hail the parting guests;
Onwards he rode, and bad them freely seek,
With kindest greeting sped, the Gothic shore.
Then soon their ship her gold-enwreathed prow
Gave proudly to the waters, laden deep
With warlike gear, steeds, arms, and treasured gold,
The choicest meed of Hrothgar's ample store.
But first, in payment of the warder's care,
The generous chieftain gave a noble brand
Radiant with gold, such as in after time
Might grace him joyous in the feast of mead;
Then sought his bark, and o'er the watery deep

Drove gallantly, and lost the Danic strand.
 Well was their mast caparison'd, I wis,
 With its sea-harness, sail, and corded line.
 The heroes sat within, and favouring gales
 Bore on her way the traveller of the sea.
 Fair sped the courser of the waves,—the spray
 Foam'd sparkling round her arch'd and golden neck.
 So pass'd she the deep flood, till full in sight
 Their native cliffs and well-known headlands rose;
 Then sated with the breeze stood close for shore.
 Espied them soon the warder of that port,
 He that had waited long in anxious hope
 Their glad return. He hail'd, and quick to land
 Drew and secured by the' anchor's well curved grasp
 That bark of noble freightage,—lest or wind
 Or briny wave her goodly timbers mar.
 And now they bad unlade her golden store,
 Armour, and cup, and chain: nor far the way
 Ere they might reach the bower of Higelac,
 Hrethel's illustrious son. Bright was the hall
 Where mid his banded thanes the monarch sate,
 Youthful in days, in treasured wisdom old.

The remainder of this Canto is occupied by a digression, introduced with sufficient abruptness, in which the poet relates, or rather alludes to, the wickedness and cruelty of the daughter of Hæreth, who, if I understand the passage rightly, appears to have been Higelac's queen. The whole is extremely obscure.

CANTOS XXVIII and XXIX.

"The torch of the world was shining from the south," says the bard, when Beowulf with his train reached the palace of Higelac.

Here a repast was speedily prepared, of which these heroes alone, and the immediate *cortège* of the monarch, were allowed to partake. It was scarcely dispatched when Higelac, who could no longer repress his curiosity, questioned his champion as to the event of the expedition; premising that he had himself entertained the most painful apprehensions of its failure, and had always exhorted Beowulf to let the Danes fight their own battles. Beowulf replies in a set speech, first briefly stating that he had destroyed both the Grendel and his mother; then, after dilating on the excellence of Hrothgar's government and the happiness of his court, proceeds to relate in detail the whole of his adventure. This is not done (as the critics have objected to the poems of the Homeric age) by simple repetition of the former narrative, but the whole is compressed, and the diction varied with sufficient artifice. As, however, the matter (with the exception of those parts which relate to the personal history of Hrothgar and his family, and which are very obscure) is already known to the reader, I have extracted only a single specimen, which affords a pleasing and characteristic picture of the accomplishments and *bearing* of the good Hrothgar.

The morrow rose, and all
Were gather'd to the banquet.—Mirth was there
And loud rejoicing;—nor did Hrothgar scorn
To mingle with our speech, now questioning,
With wise intent and word, his stranger guests
Of men and things afar;—then would he wake
The harp's sweet melody, and sing meanwhile
Some lay of truth and sorrow, or recount
In well imagined phrase the lofty tale.
Then spoke that hoary warrior of his youth,
And his youth's race of valour and of arms.
What heart but warm'd as the time-honour'd man
Bespoke our listening train? So joyous pass'd
The livelong day.

The narrative of Beowulf extends nearly to the middle of the 29th Canto. We are then informed that the hero made over the more valuable of Hrothgar's presents to his own sovereign, who in return confers on him a splendid ornament or order of knighthood, and a fief or principality containing seven thousand vassals. In process of time, yet further gifts and honours were heaped upon him; and after the death of Higelac and his son Hearede, who appear both to have fallen in battle, he was called to fill the throne of the Scylfings.

The narrative, which it has thus been attempted to analyse, of Beowulf's successful expedition against the Grendel, occupies nearly two-thirds of the manuscript; and, had the poet terminated his labours at this point, his composition would have added to the other qualifications which entitle it in some degree to the name of Epic, that of unity of plan; a praise seldom perhaps to be conceded to the earlier and more barbarous efforts of the heroic muse. He proceeds however, without interruption or apology, to the details of an adventure in which the same hero, fifty years after his elevation to the throne, was destined to engage, as might naturally be anticipated, with far other success. Until this period he had reigned prosperous and victorious, but at last

the ranger of the darksome night,
The Fire-drake came.

This unwelcome intruder (as far as we can gather from the fragments of the poem, much of which is here unfortunately obliterated,) had his den in a mount or barrow of stone, situated on a rocky eminence unexplored by the foot of man. Here (in strict conformity to the general tenor of Scaldic fiction) he is said to have watched over the accumulated treasures of former ages. In the exercise of this trust he had conducted himself peaceably for more

than "three hundred winters," until in evil hour he was provoked to exchange it for the less harmless occupation of ravaging the territory, and devouring the subjects of the good Beowulf.

CANTO XXXII.

The Manuscript is at the commencement of this Canto much damaged, and what remains is consequently obscure. As we proceed, we find the aged monarch bewailing the condition to which the devastations of the monster have reduced his capital and its inhabitants. "They can no longer," he complains, "array themselves for battle, or enjoy the sounds of music, or exercise their good hawks and merles beyond the limits of the palace." The poet now returns to the immediate cause of the dragon's anger. He had (as it appears above) contented himself for many years with quietly watching over his "hoard of heathen gold," until some unhappy traveller having discovered his retreat, reported its valuable contents to the monarch. It was in consequence, during the slumbers of its inhabitant, pillaged of a part of its treasures, and its interior, "the work of men in times long past," disclosed to the wondering eyes of the populace. When "the worm awoke," perceiving that his desolate abode had been visited by hostile footsteps, he first repeatedly traversed its outward boundary in quest of the aggressor. Disappointed in his search, he returned for the purpose of ascertaining the extent of the depredations committed on his treasury; and at nightfall proceeded, "breathing fire and destruction," to take an exemplary revenge on his troublesome neighbours. "Thus," adds the poet, "the beginning of the fray was fatal to the people, as its termination was afterwards to their prince."

CANTO XXXIII and XXXIV.

The dragon having once commenced his ravages, no "living creature" which fell in his way had power to escape or oppose

him. After spoiling and depopulating the country, he pursued his way to the metropolis itself, where the palace of Beowulf experienced the utmost severity of his vengeance. With no common feelings of sorrow and indignation the Goth learned that the most splendid of his mansions was "melted in the whelming flame." His resolution was soon taken, and he commanded his armour to be prepared, especially (says the bard) a breast-plate entirely of iron; for he was well aware that a shield composed of wood could avail but little for his protection against the fiery breath of his new antagonist. Thus prepared, he looked forward to the event of the enterprize with but little apprehension: for many and severe were the contests in which he had been victorious since his expedition against the Grendel. Here the poet takes the opportunity of digressing to a recapitulation of the various fortunes and achievements of his hero. This, like other digressions already noticed, being rather a series of allusions than a distinct and connected narrative of facts, is in most parts highly obscure.

So had Ecgtheow's son

In many a fray the foes presumption quell'd,
Stern in the work of valour, till the day
When that foul worm provok'd him to the war.

Now chose the indignant Goth twelve trusty thanes,
And bad them track the monster to his lair.

Swift at his bidding sped they to the bark,
Ample her bulk, and fitted well to hold
Treasure or arms in store. Full thirty chiefs
Were of that train.

The sea-wave bore them till they might descry

A lonely earth-mound; hoar and drear it rose
Beneath a mountain's shelter, and within
Were wond'rous sights and strange, Relentless first
And greedy of the fight, its guardian sat
Brooding o'er countless heaps of the heathen gold.

Not cheaply to be won were entrance there.
 High on the headland sat the royal Goth
 Generous and still undaunted, whilst he bad
 The loved companions of his home farewell.
 Sorrow was on their souls, for he was near,
 Vengeful, and thirsting for the blood of man,
 That with no friendly greeting should salute
 Their aged lord, disparting life from limb.

Then spoke the son of Ecgtheow. "Many and dread
 The battle-fray, and well remember'd all,
 Beowulf encounter'd in his day of youth.
 Scarce had I told seven winters, when my liege,
 Auspicious, call'd me from a parent's care.
 So Hrethel had and held me for his own,
 And gave me food and fee. He kept his pledge;
 Nor was there aught in which he deem'd me less
 Than his own royal offspring, Heribald,
 And Hæthcyn, and my loved lord Higelac."

The narrative old monarch proceeds to state that, of these three sons of Hrethel, the eldest, Heribald, was accidentally killed in a fray by the hand of his own brother Hæthcyn. He adds some moral reflections on the crime of murder, and the unhappy state of the parent whose child, by incurring such guilt, has subjected himself to the extreme severity of the law. These reflections extend to the beginning of

CANTO XXXV.

In which Beowulf resumes his narration. Hrethel, he informs his audience, wanted either the power or the will to avenge the murder of Heribald upon one equally near to him in blood and love. The grief excited by these misfortunes soon terminated his life. After his death a war arose between his subjects on the one

side, and the Sueones and Frisii (if I understand the poet aright) on the other; in the course of which Ongentheow, king of the Sueones, and his son Othere, made repeated predatory inroads into the territory of the Scylfings. In this war Hæthcyn fell, and Beowulf first signalized himself as the champion of his country. He now concludes with repeating at some length his resolution to deliver his people from the incursions of the dragon or to die in the attempt, and forbidding his nobles to join in the combat.

All dauntless then, and stern beneath his shield,
The hero rose, and toward the rocky cliff
Bore gallantly in helm and mail of proof.
In one man's strength (not such the coward's art)
Confiding. Now that fabric might he spy,
He that so oft had in the crash of arms
Done goodly service.

Firm rose the stone-wrought vault, a living stream
Burst from the barrow, red with ceaseless flame
That torrent glow'd; nor liv'd there soul of man
Might tempt the dread abyss, nor feel its rage.
So watch'd the Fire-drake o'er his hoard—and now
Deep from his labouring breast the indignant Goth
Gave utterance to the war-cry. Loud and clear
Beneath the hoar stone rung the deafening sound,
And strife uprose:—the watcher of the gold
Had mark'd the voice of man. First from his lair
Shaking firm earth, and vomiting as he strode
A foul and fiery blast, the monster came.
Yet stood beneath the barrow's lofty side
The Goths' unshaken champion, and opposed
To that infuriate foe his full orb'd shield.
Then the good war-king bared his trenchant blade,
Tried was its edge of old, the stranger's dread
And keen to work the foul aggressor's woe.

After some struggles,

The kingly Goth

Rear'd high his hand, and smote the grisly foe.
 But the dark steel upon the unyielding mail
 Fell impotent, nor serv'd its master's need
 Now at his utmost peril. Nor less that stroke
 To madd'ning mood the barrow's warder rous'd.
 Out burst the flame of strife, the blaze of war
 Beam'd horribly ; still no triumph won the Goth,
 Still fail'd his keen brand in the unequal fray,
 (So wonted not that tried and trusty steel.)
 Now fain would Ecgtheow's gallant son retreat,
 And change that battle-plain for tower and town.

Again they met—again with freshen'd strength
 Forth from his breast the unconquer'd monster pour'd
 That pestilent breath. Encompass'd by its flame,
 Sad jeopardy and new the chieftain held.

His attendants foreseeing and dreading the unpropitious issue of such a contest, had partly betaken themselves to flight, and partly remained irresolute and inactive spectators of their monarch's danger.

CANTO XXXVI.

In this conjuncture we are introduced to an entirely new character, Wiglaf, the son of Weostan or Wihtstan, of the race of the Scylfings and of Elfhere.

He saw his lord,
 Beneath the battle-helm, sore prest and faint.
 Then thought he on the honours that he held
 By Beowulf's kingly gift, he and his sire,

The rich domain, and feud, and ample right.
 Long unconcern'd he stood not, but did on
 His glittering shield, and girt his ancient sword,
 That blade the son of Othere bare of old.

Never yet
 For his liege lord that gallant youth had dared
 The fray of arms, but his soul melted not,
 Nor fail'd his might in battle.

Before, however, he proceeds to the attack, he addresses to his fearful companions (somewhat, it should seem, inopportunately) "many a word and true."

"Well I remember (cried the indignant youth)
 When in his bower we quaff'd the generous mead
 And shared his bounty, chain, and ring of gold,
 What word we pledg'd to him our bounteous lord:
 Vow'd we not that, if danger should betide,
 Our arms should work our quittance?"

After saying much to the same purpose, and declaring his own readiness to sacrifice his life for his sovereign,

He donn'd
 The warrior helm, and thro' the deadly steam
 Press'd to his master's aid and shortly spoke.
 "Now, much loved lord, think of thine early youth,
 How thou didst pledge thyself, while life was thine,
 To work the doom of justice. Now great Beowulf,
 Now fearless chief, thy faithful thane is nigh."

The accession of so formidable an opponent, naturally provoked a yet fiercer attack on the part of the dragon. The contest which followed is but obscurely and confusedly described, the poet evidently wanting the power, or perhaps rather the means, of convey-

ing a clear and intelligible picture of a struggle in which three several combatants were engaged at once. We learn, however, that after both this and the succeeding onset, the event was still doubtful.

CANTO XXXVII.

Having gained both confidence and breathing time from the exertions of his youthful ally,

Once more the Goth,
Recall'd to sense and power, drew quickly forth
The shrewd and biting blade, untried as yet,
That o'er his corslet hung—the Sea-Danes' seax.

The glorious Goth struck lustily :—he hath smote
Full on the breast, and pierc'd his loathsome foe,
And work'd the vengeance of his kingly heart.

Thus the heroes were left victorious; but to the elder this triumph was destined speedily to prove fatal. The wound inflicted by the dragon began, from the moment it was received, to burn and swell; and it was now evident that the poison had reached the vitals of Beowulf. His faithful champion, seating him on a wall from whence he could admire the size and solidity of the dragon's earthy mansion, administers copious draughts of water, and inquires as to his health and feelings. Beowulf answers under the conviction that his earthly labours have reached their termination. After expressing a wish to bequeath to Wiglaf, as to his son, the royal armour in which he was clad, he proceeds :

“I have held
Full fifty years this people for mine own,
Nor lives there king or chieftain who has dared
In warlike guise to trespass on our bounds,

Or bid us to the battle. I have run
My destin'd course, and well and uprightly
Maintain'd mine own ; with no man have I sought
Unjust or fraudulent strife ; to no man sworn
Unrighteous oath. Wounded and sick at heart
Still have I joy in this, whene'er his power
Part life and limb, the great Creator's doom
Of guile or bloodshed holds me still assoiled."

He now commissions Wiglaf to lose no time in exploring the den of their fallen antagonist, and making a full report of its contents.

CANTO XXXVIII.

Then heard I that the son of Wihstan bore
(So bad the fainting king, his wounded lord)
Armour and arms beneath that vaulted cave.
Within its deep recess the gallant thane
Victorious now, saw freely as he pass'd,
Heap'd by each wall, fair ring and treasur'd store,
And gold that strew'd in glist'ning heaps the ground.
And cups and bowls, of the olden time and men
Sole monuments. There, reft of its crested pride,
Lay many an helm, all canker'd now with age ;
And many an armlet work'd with artist skill.
Soon might he ken, high o'er that ancient hoard,
Strange forms all rich with gold ; no common craft
Of handy-work had traced each wond'rous shape,
Or charm'd it to its station. There they stood
Fast lock'd, and beaming all with ceaseless light.
So might he well descry throughout that realm,
The spoil and triumph of his lord's revenge.

Having laden himself with as much of these treasures as he could

carry, he returns and finds his master dying. The application of water somewhat revives him, and the words once more "broke from the treasury of his breast."

"Old am I now, but in my youth have won
And shar'd the treasured gold. Now, thanks be thine
Eternal Father, glorious Lord of all !
Thanks from thy creature's lips, for that his eye
Hath seen these hoarded spoils ; for that his hand,
Ere yet thy doom o'ertake him, hath atchieved
To his lov'd people's weal this rich bequest.

And now,

Short while I tarry here—when I am gone,
Bid them upon yon headland's summit rear
A lofty mound, by Rona's sea-girt cliff ;
So shall my people hold to after times
Their chieftain's memory, and the mariners
That drive afar to sea, oft as they pass,
Shall point to Beowulf's tomb." He spoke, and drew
From his reverend neck, and to that generous youth
Bequeath'd, the golden collar of his state,
And gorgeous helm, and ring, and corslet bright
Added—not reckless whom he named his heir.
And bad him bear them well and prosp'rously ;
"For thou alone art left of all our kin.
The voice of Heav'n to their eternal doom,
Save thee, hath summon'd all the Scylding's race ;
And, lo ! I join my fathers."

Such were the dying reflections and commands of the aged Beowulf.

CANTO XXXIX.

Wiglaf was now left to sorrow over the remains of one whom he loved and revered beyond all earthly friends. His first care, however, was to preclude all possibility of the dragon's revival, by separating the head from his body. The poet, after dilating somewhat tediously on the loss of Beowulf, and the benefits accruing to the Danish community from the destruction of their venomous oppressor, turns to the unworthy followers who had (as has been stated) fled from the first prospect of their monarch's defeat and danger. These had betaken themselves to the covert of a neighbouring forest, whence they now at length ventured to issue, ten in a body. With shame in their countenances they approached the spot where their more honourable companion sat weeping over the body of him, for the preservation of whose life he had in vain exposed his own. Wiglaf receives them with a sorrowful and angry countenance, and at length gives vent to his feelings in a string of bitter and well merited reproaches, intermingled with expressions of regret for the tardiness and failure of his own efforts in his master's behalf, and (if I understand the passage rightly) with some threats of disgrace or punishment from the assembly of the people. (Lond-rihtes-mot.)

CANTO XL.

Then Wiglaf bade them o'er the high cliff bear
That wond'rous tale and sad, to where in arms
Assembled earl and chief that livelong day,
Not without care and deep suspense, had sate
Expectant still of their lov'd lord's return.
But now the warder of the headland tower
No longer might keep silence :—clear he spoke,
That all might learn :—“ The monarch of the Goth,

The pride and liege lord of our eastern folk,
 Lies low on earth, and sleeps the sleep of death.
 Slain by the Fire-drake's vengeance;—at his side
 Sleeps too that foul destroyer, mute and quell'd
 By Beowulf's native seax; for on that hard
 And scale-clad frame, the sword-blade fell in vain.
 O'er his dead lord the champion Wiglaf sits,
 Wihstan's illustrious heir."

From this introduction, the warden or herald is made to digress into a narrative of nearly 200 lines, relating chiefly to the previous fortunes of the Scylding race and its sovereigns. This, like most other episodes of the same nature (more than one of which has been already noticed), is extremely obscure, and extends to the middle of

CANTO XLI.

Here the warden having finished his long and apparently ill-timed digression by expressing a dread lest the Sueones should seize this opportunity of wreaking an ancient feud on the east Danes, returns to the immediate object of his communication.

" Best were it now that, with what speed we may,
 We seek, and bear our slaughter'd monarch home.
 Long since by proud gifts of the wreathed gold
 He pledged us to his service; now he leaves
 To his lov'd people's need, uncounted hoards,
 The vanquish'd monster's spoil.
 Soon shall the bickering flame play round his limbs,
 Nor earl, at that sad time, in warlike gear,
 Nor high-born maid in golden sheen may stand,
 The wreathing chain gracing her lovely neck.
 All, e'en the stranger guest, shall walk in grief.

For he that led your power and ruled your state
No more to laughter lives or mortal joy.

No harp shall wake to mirth our warrior train,
But the wan raven hasting to his meal
Scream oft and loud ; and the shrill eaglet tell,
How with his fellow wolf, full gorg'd of blood,
He sped him at the death-feast."

This oration (for the truth of which the bard pledges himself) being finished, the train of nobles repair to the fatal spot, where they discover (under Arnanæs) the remains of their brave sovereign and of the now harmless Fire-drake. The latter were found to extend

Long as he lay
Full fifty measured feet.

They next admired the "vessels, cups, dishes," and ancient weapons which had furnished the treasury of this wondrous animal. These (adds the poet) had thus remained in the bosom of the earth for a thousand winters, secured by the force of strong enchantments from all human depredation, until the power whose hands alone dispense victory and riches, saw fit to open for man the long concealed possessions of the dead.

CANTO XLII.

In examining more closely the domain of their ancient enemy, the nobles discovered the remains of those who had in former times ventured to trace the same unhappy road as their monarch, and had fallen an easy sacrifice to the enraged monster. They named a pool or lake near the spot where Beowulf had fallen, the King's Mere. Wiglaf now addresses himself to the assembly. He begins by regretting that the faithful thanes of Beowulf had not, in the first in-

stance, attempted to dissuade him from so hazardous an enterprize. He then expatiates on the riches of the dragon's treasury, and assures them that their monarch had lived to behold and to rejoice in the quantity and magnificence of the spoils. He finishes by advising that after having surveyed and taken measures for securing so precious an acquisition, they should prepare for the obsequies of Beowulf a barrow, of extent and height proportionable to his rank and merits. Having dispatched some of the party to obtain *from afar* the wood necessary for the funeral pile, he commissions eight thanes, accompanied by soldiers bearing torches, to enter the den and bring out, together with the valuables yet unremoved, the human reliques mentioned in the beginning of the Canto.

CANTO XLIII, and last,

Much of which is unfortunately obliterated, commences thus:—

Then work'd the Gothic folk that earth-rai's'd tomb
 Unwearied. High they hung the kingly helm
 And corslet bright, and blade of warrior steel :
 So had himself besought them :—in the midst
 The sorrowing chieftains placed their long-lov'd lord.
 Then on the barrow's steep they bad aspire
 The funeral flame. High roll'd the wreathed smoke,
 The winds of heav'n were hush'd till the keen fire
 Had burst the bony tenement of the breast.
 Then sad at heart they mourn'd their master's fate,
 In joyless strains, e'en as a woman mourns.

* * * * *

Then rear'd his people near the ocean flood
 An ample tower, conspicuous from afar
 To the sea-ranger. High it stood, and broad ;
 Nor ceas'd for ten days space (so bad their chief)
 The beacon's fire ; ten days the well fed flame
 Rose by that wall.

They then cast into the tomb a part of the golden ornaments which they had removed from the treasury of the dragon, "which remain still in the earth (adds the poet, if I understand him rightly) as useless as they were in the custody of their former guardian." This done, they naturally occupied themselves for some time in recounting the many valiant and generous actions which had signalized the long and useful life of their monarch.

So mourn'd the Dane, so they who wont to share
Counsel and converse with their aged lord.
And fondly told, how of all earthly kings
Mildest in bearing, boldest in the fray,
He sought and won the meed of deathless fame.

I have thus attempted (and it has indeed been a task of much greater difficulty than might at first be imagined) to present a faithful analysis of this singular and interesting poem. It is not, perhaps, too much to add, that as a specimen of language and composition, as a picture of manners and opinions, and in some measure even as an historical document, it possesses claims upon the notice of the scholar and the antiquary far beyond those which can be advanced by any other relique, hitherto discovered, of the same age and description. Such remarks as appeared calculated to explain or illustrate particular passages being subjoined in the form of notes, I have but a few observations to offer on the character of the whole.

It can hardly have escaped notice that the Scandinavian bard, in the general style and complexion of his poetry, approaches much more nearly to the father of the Grecian epic, than to the romancers of the middle ages. If I mistake not, this similarity will readily be traced in the simplicity of his plan, in the air of probability given to all its details, even where the subject may be termed

supernatural; in the length and tone of the speeches introduced, and in their frequent digression to matters of contemporary or previous history.

It may be observed too that the Song of Beowulf, especially in its latter Cantos, affords an additional argument, if any such were wanting after the labours of Percy and Ellis, against the theory which would attribute to the fictions of romance a Saracenic origin. The dragon furnished with wings and breathing flame, the sword which melts at the touch of the Jutish blood, the unearthly light which pervades the cave of the Grendel, and beams from the magic statues presiding over that of the Fire-drake, had they occurred in a poem of later date, would in all probability have been considered by the eminent author of that theory as undoubted importations of the crusaders. But the opinions of Warton, even when erroneous, were not taken up without apparent grounds. The fictions in question do assuredly bear, if it may be so termed, an oriental rather than a northern aspect; and the solution of this phenomenon will be most successfully sought for in the hypothesis more recently suggested by those continental scholars, who, regarding the Gothic and the Sanscrit as cognate dialects, and identifying the character and worship of Odin with that of Buddha, claim for the whole of the Scandinavian mythology, an Asiatic origin of far more remote and mysterious antiquity.

It may perhaps be thought scarcely worth while to offer any opinion on the poetical merits of our author. In some it may even excite a smile to hear a production so little resembling the purer models of classical antiquity dignified by the name of poetry, or considered as an object of criticism. We are all, I am fully conscious, liable not unfrequently to be misled by a natural prepossession in favour of that upon which we have employed any considerable portion of our time and labour. From this prepossession I do not pretend to be exempt; but I still apprehend that he who makes due allowance for the barbarisms and obscurity of the language (an obscurity much increased by our still imperfect knowledge of its

poetical construction and vocabulary) and for the shackles of a metrical system at once of extreme difficulty, and, to our ears at least, totally destitute of harmony and expression, will find that Beowulf presents many of those which have in all ages been admitted as the genuine elements of poetic composition.

The plan (as it has been already stated) is sufficiently simple. The characters, as far as they are developed, are well sustained, and their speeches usually natural and well appropriated. The narrative is by no means so encumbered with repetitions as that of the reputed Cædmon; nor is the style so ambitious and inflated. Over the almost unintelligible rhapsodies of the Edda (for these are the fairest points of comparison) it possesses a decided superiority; nor are there many among the metrical romances of the more polished Normans, with which it may not fairly abide a competition.

If we except perhaps the frequency and length of the digressions, the only considerable offence against the received canons of the heroic muse is to be found in the extraordinary interval of time which elapses between the first and last exploits of the hero.

After all, it is as an antiquarian document that Beowulf has the most indisputable claim upon our attention; a claim so powerful, that I cannot close this imperfect abstract without expressing a wish that some one competent to the task may be induced to republish the whole in such a manner as to render it fully accessible to the general reader.

ORIGINAL TEXT

OF THE PASSAGES QUOTED IN THE FOREGOING ABSTRACT

OF BEOWULF,

WITH A LITERAL TRANSLATION INTO LATIN.

Page 35, line 1.

Hwæt we ¹ Gar-Dena
In gear-dagum
Deod cyninga ²
Ðrym gefrunon,
Hu ða Æðelingas
Ellen fremodon.

Aliquid nos de Bellicorum Dano-
In diebus antiquis [rum
Popularium regum
Gloriâ accepimus,
Quomodo tunc principes
Virtute valuerint.

CANTO I. [p. 36, l. 3.]

Ðæt heal-reced
Hatan wolde,
Medo ærn micel,
Men gewyrcean,
Ðone ylðo bearn
Æfre gefrunon ;
And ðær on innan

Iste domum aulicam
Jubere voluit,
Hydromelis aulam magnam,
Homines ædificare,
Quam priores
Semper celebrarunt ;
Et ibi intus

¹ Hwæt we. There is a little abruptness, if not obscurity, in this sentence; the same use of 'Hwæt' will be found in Canto 24, l. 3. It somewhat resembles the *Ἡ δὲ* of Hesiod. (*Ἄσπις·Ἡρακ.*)

² Deod cyninga. These are the 'Ðod kongr' of the northern historians. The small independent monarchs who originally possessed the peninsula of Jutland. (See *Stephanus*, 103.)

Eall gedælan
 Geongum and ealdum,
 Swylce him God sealde,
 Buton folc-scare
 And feorum gūmena.
 Tha ic wide gefrægn
 Weorc gebannan
 Manigre mægðe
 Geond ðisne middan-geard.
 Folcstede frætwan
 Him on fyrste gelomp
 Ædre mid yldum
 Thæt hit wearð ealgearo
 Heal-ærna mæst.
 Scop him Heort¹ naman
 Se the his wordes geweald
 Wide hæfde.
 He beotne² aleh,
 Beagas dælde,
 Sinc æt symle.
 Sele hlifade.

*Omnia distribuere
 Junioribus ac senioribus,
 Tanquam ipsi Deus concesserat,
 Præter populi turbam
 Et prævos (v. peregrinos) homines.
 Hoc latè intellexi
 Opus celebrari
 In multis regionibus
 Per hunc medium-orbem.
 Domicilium adornare
 Ei primum obtigit
 Facile inter homines
 Ita ut esset omnino perfecta
 Aularum maxima.
 Finxit ei "Hertha" nomen
 Qui jubendi potestatem
 Latè habuit.
 (Ibi) invitatos collocavit,
 Annulos distribuit,
 Aurum in symposio.
 Aula resonabat.*

[p. 36, l. 17.]

Ða se ellen gæst
 Earfoðlice
 Ðrage geðolode,
 Se ðe in ðystrum bad,

*Id potens spiritus
 Ægrè
 Diu sustinuerat,
 Is qui in tenebris degebat,*

¹ Heort. Thorkelin's translation of this name seems to be the most plausible. It is also spelt 'Heorot' and 'Heorute,' and might be translated *Cor*, quasi "*deliciæ*." It will be seen that while in the metrical translations 'Hertha' is used, the original 'Heort' is retained in the prose abstract.

✻ *Sans source.*

² I have considered 'beotne' (with Thorkelin) as irregularly formed from 'biddan.' If 'aleh' be formed, as I apprehend, from 'aliczan,' *collocavit* will be a closer translation than Thorkelin's *exceptit*.

Ðæt he doƷora Ʒehwam
 Dream Ʒehyrde
 Hludne in healle.
 Ðær wæs hearpan sweƷ,
 Swutol sang scopes.
 SæƷde se ðe cuðe
 Frumsceaft fira
 Feorran reccan.
 Cwæð ðæt se Almihtiga
 Eorðan 'we . . .
 Wlite beorhtne wang
 Swa wæter bebuƷeð.
 Gesette siƷe-hreðig
 Sunnan and monan,
 Leoman to leohte
 Landbuendum;
 And Ʒefrætwaðe
 Foldan sceatas
 Leomum and leafum;
 Lif eac Ʒesceop
 Cynna Ʒehwylcum
 Ðara ðe cwice hwyrfað.
 Swa ða driht-guman
 Dreamum lyfdon
 Eaðiglice,
 Oð ðæt an onƷan
 Fyrene fremman
 Feond on helle;
 Wæs se Ʒrimma Ʒæst
 Grendel ² haten,
 Mære mearc-stapa,

Quod die quavis
Gaudium audiret
Sonorum in aula.
Ibi erat citharæ vox,
Suavis cantus Poetæ.
Dixit is qui novit
Originem hominum
E longinquo narrare.
Cecinit ut Omnipotens
Terram (creaverit?).
Lucidè splendentem campum
Quacunque aqua circumfluit.
Posuit gloriâ valens
Solem ac lunam,
Radiis lucem dare
Terricolis;
Et exornavit
Terræ regiones
Arboribus ac foliis;
Vitam porro indidit
Generi cuilibet [tur.
Eorum qui vivi (in terrâ) versan-
Ita nobiles
In gaudiis degebant
Beatè,
Donec unus incepit
Scelera patrare
Inimicus ex inferis;
Erat teter spiritus
Grendel nominatus,
Magnus limitum accola

¹ 'we.' Probably 'weorhte' or 'worhte.'

² Grendel is a name applied by Cædmon to Satan.

Se ðe moras heold
Fen and fasten
Fifel cynnes¹.

*Qui deserta tenuit
Paludes et recessus
Populi quinque urbes habitantis.
Angelorum qui cecidero.*

III. [p. 38.]

Swa ða mæl ceare
Maga Healfdenes
Singala seað.
Ne mihte snotor hæleð
Wean onwendan.
Wæs that gewin to swyð
Lað and longsum,
The on ða leode becom,
Nyd-wracu niðgrim,
Niht-bealwa mæst.
Thæt fram ham gefrægn
Higelaces ðegn
God mid Geatum
Grendles dæda.
Se wæs moncynnes
Mægenes strængest
On ðæm dæge
Thysses lifes,
Æthele and eacen.
Het him yð lidan
Godne gezyrwān.
Cweth he zuð-cyning

*Sic tunc cura anxia
Filium Halfdeni
Continuo coquebat.
Nihil valuit prudens heros
Calamitatem avertere.
Erat bellum istud nimis durum
Exitiale ac longum,
Quod populo supervenit,
Violentia terribilis,
Nocturnorum malorum maximum.
Hoc domi rescivit
Higelaci satrapa
Fortis inter Gothos
Grendelis acta.
Is erat ex humano genere
Robore præstantissimus
Illo tempore
Hujus vitæ,
Nobilis et (honore) auctus.
Jussit sibi fluctus navigatorem
Præstantem instrui. [(navem)
Dixit se belli arbitrum*

¹ Fifel cynnes. The five petty kingdoms of Denmark seem to be designated by this name. It might have been remarked above in the Song of the Traveller, p. 14. l. 85, that 'Fifel dore' probably meant the Danish frontier. 'Fifel stream,' (Boetius, p. 188. col. 2. l. 33.) which Lye leaves uninterpreted, may mean the Danish sea. Alfred (if I understand the passage rightly) says that no fleet which ever navigated that "stream," was equal in number to the Grecian armament against Troy.

Ofer swan rade
 Secean wolde
 Mærne ðeoden
 Tha him wæs manna ðearf.
 Thone siðfæt him
 Snotere ceorlas
 Lyt hwon lozon
 Ðeah ðe him leof wære.
 Hwetton hige forne,
 Hæl sceawedon.
 Hæfde se goda
 Geata leoda
 Cempan gecorene,
 Ðara ðe he cenoste
 Findan mihte,
 Fiftena sum.
 Sund-wudu sohte.
 Secg wisade
 Lagu-cræftig mon
 Land gemyrcu.
 Fyrst forð gewat,
 Flota wæs on ydum,
 Bat under beorge.
 Beornas gearwe
 On stefn¹ stigon;
 Streamas wundon
 Sund wið sande.
 Secgas bæron
 On bearm nacan
 Beorhte frætwæ,
 Guð-searo geatolic

Trans cygni viam (mare)
Quærere velle
Illustrem regem, (Hrodgarum,)
Ubi ei esset hominum opus.
Istud navigium ei
Prudentes asseclæ
Cito instruxerunt,
Quum iis carus esset.
Exacuebant animos,
Omen captabant.
Habuit (secum) bonus ille
E Gothicâ stirpe
Heroas selectos,
Ex iis quos acerrimos
Invenire posset,
Quindecim ^{ciceter} aliquos. [baht.
Maritimum lignum (navem) pete-
Rector monstrabat
Pelagi gnarus vir
Terræ limites (v. signa).
Princeps egressus est,
Cymba erat in undis,
Navigium sub rupibus.
Comites prompti
In proram ascendebant;
Aquam sulcabant
Mare juxta littus.
Duces ferebant
In sinum (navis) vacuum
Lucidâ gestamina,
Arma bellica

¹ or *ad mandatum*—but shortly after ‘wunden stefna’ is evidently used for the curved prow:

Guman utscufon
 Weras on wilsirð.
 Wudu bundenne
 Gewat ða ofer wæzholm
 Winde gefysed,
 Flota famiȝ heals
 Fugle gelicost;
 Oð ðæt ymb an tid
 Oðres dogores
 Wunden stefna
 Gewaden hæfde
 Ðæt ða liðende
 Land gesawon,
 Brim-clifu blican,
 Beorgas steape,
 Side sæ-næssas.
 Ða wæs sund liden
¹ Eoletes æt ende.
 Ðanon up hraðe
 Wedera leode
 On wang stigon,
 Sæ-wudu sældon,
 Syrcan hrysedon,
 Guð-gewædu.
 Gode ðancedon
 Ðæs ðe him yð-lade
 Eaðe wurdon.
 Tha of wealle ȝeseah
 Weard Scyldinga,

Homines deducebant
Viri in iter sponte susceptum.
Lignum tortum
Discessit tunc super mare
Vento propulsa,
Navis prorâ spumante
Avi simillima;
Donec intra spatium
Diei secundæ
Torta prora
(Ita) navigârat
Ut euntes
Terram viderent,
Maritimos clivos coruscare,
Montes arduos,
Magna promontoria.
Tunc erat mare superatum
Molestiæ ad finem.
Tunc alacriter
Æolica gens
In terram ascendebat,
Navem adligabant,
Loricas quatiebant,
Vestes bellicas.
Deo gratias agebant
Quod hæc eis via
Prospera obtigisset.
Tunc (eos) a muro adspexit
Custos Scyldingi,

¹ Eoletes. This word does not occur in Lye. 'Ea' is water, and 'ealete' may possibly have meant (as Thorkelin renders it) *itineris*, or rather *naviga-tionis*.

Se the holm-clifu
 Healdan scolde,
 Beran ofer bolcan
 Beorhte randas
 Fyrd-searo fuslicu.
 Hine fyrwyt bræc
 Mod gehygdum
 Hwæt tha men wæron.
 Gewat him ða to waroðe
Wicge ridan
 ðegn Hroðgares,
 ðrymmum cwehte
 Mægen-wudu mundum;
 Meðel wordum frægn:
 "Hwæt syndon ge
 Searo hæbbendra,
 Byrnum werde,
 ðe ðus brotne ceol
 Ofer lazu stræte
 Lædan cwomon
 Hiðer ofer holmas?
 Ic thæs ende-sæta
 Ægwearde heold
 ðæt on land Dena
 Laðra nænig
 Mid scip herge
 Sceððan ne meahte.

* * * *

Næfre ic maran geseah
 Eorla ofer eorðan
 ðonne is eower sum,
 Secgon searwum.
 Nis ðæt seld guma,
 Wæpnum geweorðad,

*Is qui clivos littorales
 Teneret,
 Gestare super terram
 Lucidos clypeos
 Exercitum instructum alacrem.
 Illum cura distrahebat
 Animo sollicito
 Quinam homines essent.
 Accinxit se ad exercitum
 Per^{quo} viam equitare* *Kemler Gl.*
*Minister Hrodgari,
 Ante turmam concussit
 Potentiæ lignum manibus;
 Facundis verbis locutus est:
 "Quinam estis
 Arma gerentes,
 Loricis induti,
 Qui ita appulsam navim
 Super undarum aquor
 Adduxistis
 Huc super fluctus?
 Ego hosce limites
 Littoris custos teneo
 Ut in terram Dani
 Hostile nihil
 Navali impetu
 Irrumpere possit.*

* * * *

*Nunquam ego majorem vidi
 Ducem super terram
 Quam est vester, quicumque sit,
 Militari specie.
 Non raro est ille vir
 Armis circumdatus,*

Næfre him his wlite leoge¹
 Ænlic ansyn.
 Nu ic eower sceal
 Frumcyn witan,
 Ær ge fyr heonan
 Leas scea-weras
 On land Dena
 Furður feran.
 Nu ge feor-buend
 Mere lidende
 Mine gehyrað
 Anfealdne geðoht.
 Ofost is selest
 To gecyðanne
 Hwanan eowre
 Cyme syndon."

*Nunquam ejus pulcra potest fal-
 Eximia facies. [lere
 Nunc ego vestram cupio
 Originem noscere,
 Antequam procul hinc
 Sinam speculatores
 In terram Danicam
 Ulterius progredi.
 Nunc vos peregrini
 Maris viatores
 Meam audite
 Simplicem sententiam.
 Celerrimum est potissimum
 Notum facere
 Undenam vos
 (Huc) venistis."*

IV. [p. 40.]

Him se yldesta
 Answarode,
 Werodes wisa
 Word hord onleac.
 "We synt gumcynnes
 Geata leode,
 And Higelaces
 Heorð-geneatas.
 Wæs myn fæder
 Folcum gecyðed,
 Æthele ordfruma,
 Egðeow haten.
 Gebad wintra worn
 Ær he on wez hwurfe
 Gamol of geardum.

*Illi senior
 Respondebat,
 Exercitus dux
 Orationis thesaurum reserabat.
 "Nos sumus ortu
 Gothica gens,
 Et Higelaci
 Familiares ministri.
 Erat pater meus
 Viris cognitus,
 Nobilis gentis auctor,
 Egðeow nominatus.
 Vixit hiemes multos
 Antequam discederet
 Senex e terrâ.*

¹ Literally "his good looks cannot belie him."

Hine gearwe geman.
 Witena wel hwylc
 Wide geond eorðan.
 We ðurh holdne hize
 Hlaford ðinne
 Sunu Healfdenes
 Secean cwomon,
 Leod gebyrgean.
 Wes ðu us lare na ȝod.
 Habbað we to thæm mæran
 Micel ærende
 Deniȝa frean.
 Ne sceal ðær dyrne-sum wesan,
 Ðæs ic wene ðu wast
 Gif hit is swa we soðlice
 Secgan hyrdon,
 Ðæt mid Scyldingum
 Sceaðo ic nat hwylc
 Deogol dæd-hata
 Deorcum nihtum
 Eaweð ðurh eȝsan
 Uncuðne nið
 Hynðu and hrafyl.
 Ic ðæs Hroðgar mæȝ
 Ðurh rumne sefan
 Ræd ȝelæran
 Hu he frod¹ . . . ȝod
 Feond ofer-swydeth,
 Gyf him edwendan
 Æfre scolde.
 Bealuwa bisigu
 Bot eft cuman.

Eum facile recordabitur
Sapientum quivis
Latè per terram.
Nos fido animo
Dominum tuum
Filium Healfdeni
Quæsitum venimus,
Populum defensuri.
Fuisti nobis conjecturâ vix æquus.
Habemus nos cum principe (tuo)
Magnum negotium
(Cum) Danorum rege.
Non ibi occultum ~~aliquid~~ erit,
Quoniam suspicor te scire
Si ita sit tanquam nos sanè
Narrari audivimus,
Quod contra Scyldingos
Inimicus nescio quis
Occulta odia
Tenebrosis noctibus
Exercet per terrorem
Insolitam violentiam
Vim ac rapinam.
Ego hîc Hrodgaro possum
Per animi cogitationes
Consilium docere
Quomodo is sapiens . . prudens
Inimicum superet,
Si revertatur
Unquam.
Injuriam necesse est
Ultio consequatur.

¹ . . . probably 'and' is erased.

And ða cear wylmas	<i>Et tunc curæ æstus</i>
Colran wurðað.	<i>Lenior fiet.</i>
Oððe ¹ asyððan	<i>Ex quo</i>
Earfoð ðrage	<i>Durâ sorte</i>
Ðrea nyð ðolað,	<i>Pœnam nequitia solvit,</i>
Ðenden ðær wunað	<i>Dum maneat</i>
On heah stede	<i>In alto situ</i>
Husa selest."	<i>Aularum felicissima."</i>
Weard maðelode	<i>Custos locutus est</i>
Ðær on wicge sæt	<i>Qui in ^{eggs} tra sedebat</i>
Ombeht unforht.	<i>Minister impavidus.</i>
² Æg hwæðres sceal	<i>Quaquaversus debet</i>
Scearp scyldwiga	<i>Acer bellator</i>
Gescad witan	<i>Prudenter explorare</i>
Worda and worca	<i>Verba et actiones</i>
Se ðe wel ðenceð.	<i>Qui bene (rem) perpendit.</i>
" Ic ðæt gehyre	<i>" Ego id audio</i>
Ðæt ðis is hold weorod	<i>Quod hic est amica cohors</i>
Frean Scyldinga.	<i>Regi Scyldingo.</i>
Gewitað forð beran	<i>Progressi efferte</i>
Wæpen and gewædu.	<i>Arma et apparatus (bellicum).</i>
Ic eow wisige,	<i>Ego vos moneo,</i>
Swilc ic magu-ðeðnas	<i>Tanquam concives</i>
Mine hate,	<i>Meos jubeo,</i>
Wið feonda gehwone	<i>Contra inimicum quemvis</i>
Flotan eowerne	<i>Navem vestram</i>
Niw tyrwydne	<i>Nuper pice obductam</i>

¹ Here and elsewhere the usage of adverbs and particles is not very intelligible, perhaps not always accurate. In these cases I have endeavoured to give as nearly as I could what I apprehend to be the general sense of the original.

² I know not whether this and the next four lines are to be regarded as the sententious observation of the author, or as the commencement of the warder's speech

Nacan on sande
 Arum healdan,
 Oð ðæt eft byrð
 Ofer laȝu streamas
 Leofne mannan,
 Wudu wunden-hals
 To Weder mearce.

*Vacuam ad littus
 Remis appellere, (v. in tuto collo-
 Donec rursus ferat [care)
 Super pelagi undas
 Caros homines,
 Lignum torti colli
 Ad limites ~~Æolicos~~. *Anglos***

V. [p. 41, l. 11.]

Stræt wæs stan-fah,
 Stūȝ wisode
 Gumum æt ȝædere.
 Guð byrne scan,
 Heard, hand locen ;
 Hring iren scir
 Song in searwum,
 Ða he to sele furðum
 In hyra ȝryre ȝeatwum
 Ganȝan cwomon.
 Setton sæmethes
 Side scyldas,
 Rondas reȝn-hearde,
 Wið ðæs recedes weal :
 Buȝon ða to bence,
 Byrnan hringdon
 Guð-searo gumena,
 Garas stodon
 Sæmanna searo
 Samod æt ȝæðere,
 Æsc-holt ufan ȝræȝ
 Wæs se iren ðreat
 Wæpnum ȝewurðað¹.

*Semita erat lapidibus constrata,
 Via indicata
 Viris simul (euntibus).
 Belli lorica fulsit
 Dura, manu conficta ;
 Annulus ferri splendidus
 Sonuit in armis,
 Dum ad aulam propius
 In bellicis ornamentis
 Eundo accedebant.
 Posuere unā
 Latos clypeos,
 Scuta pluriā (telorum) dura,
 Ad aulæ parietem :
 Incurrabant se ad sedilia,
 Loricas concusserunt
 Bellica hominum ornamenta,
 Tela stabant
 Nautarum gestamina
 Unā collecta,
 Fraxinum super glaucam
 (Imposita) erat chalybis noxa
 In telis conspicua.*

¹ Wæs, &c. or erat chalybea acies in telis fabricata.

* *Wederas are the Angles, as also are the Geats.*

Ða ðær wlonc hæleð
 Oret mecgas
 Æfter hæleðum frægn
 "Hwanon ferigeað
 Gefætte¹ scyldas,
 Græge syrcan
 And grim helmas,
 Heresceafta heap?
 Ic eom Hroðgares
 Ar and ombiht;
 Ne seah ic elðeodige
 Ðus manige men
 Modiglicran.
 Wen ic ðæt ge for wlenco,
 Nalles for wræc-siðum,
 Ac for hige ðrymmum
 Hrothgar sohton."
 Him ða ellen-rof
 Andswarode wlanc
 Wedera leod;
 Word æfter spræc
 Heard under helme.
 "We synt Higelaces
 Beod geneatas.
 Beowulf is min nama.
 Wille ic asecgan
 Sunu Healfdenes
 Mærum ðeodne
 Min ærende

Ibi tunc vir intrepidus
Heroas socios
De viris (seipsis?) interrogavit
"Undenam apportastis
(Impaciis?) clypeos,
Glaucās loricas
Ac torvas galeas,
Telorum multitudinem?
Ego sum Hrothgari
Nuncius ac minister;
Nunquam vidi exteros
Tot viros
Magis superbientes.
Novi vos neque ob insolentiam,
Neque ob vindictam,
Sed ob gravia negotia
Hrothgarum querere."
Eum tunc Heros
Excepit intrepidus
Æolicæ gentis;
Verbum retulit
Fortis sub galeâ.
"Nos sumus Higelaco
Fide adstricti.
Beowulf est mihi nomen.
Volo exponere
Filio Healfdeni
Illustri domino
Meum negotium

¹ Gefætte. The sense of this word is obscure. 'Fetian' signifies *adducere, accire*; and 'fæt,' a vessel. It may mean *congregatos clypeos*, or *clypeos quasi ad vasis instar corpus obtegentes*; but I confess that neither of these senses appears satisfactory. 'Deætcan' is *impingere*.

Aldre ðinum
 Gif he us geunnan wile
 Ðæt we hine swa godne
 Gretan mohton."
 Wulfgar maðelode
 Ðæt wæs Wendla leod.
 Wæs his mod-sefa
 Manezum gecyðed
 Wig and wisdom.
 "Ic ðæs wine Deniga
 Frean Scyldinga
 Frinan wille
 Beaga bryttan,
 Swa ðu bena cart
 Ðeoden mærne
 Ymb ðinne sið.
 And ðe ða andsware
 Ædre gecyðan
 Ðe me se goda
 Aȝifan ðenceð."
 Hwearf ða hrædlice
 Ðær Hroðgar sæt
 Eald and unhar,
 Mid his eorla gedriht.
 Eode ellen-rof
 Ðe he for eaxlum gestod
 Deniga frean.
 Cuðe he duzuðe ðeaw.

*Regi vestro
 Si permittere velit
 Ut nos eum benevole
 Salutemus."*
*Wulfgar locutus est
 Qui erat e gente Vendelicâ.
 Erat prudentia ejus
 Multis cognita
 Virtus ac sapientia.
 "Ego igitur amicum Danorum
 Regem Scyldingam
 Certiorem faciam
 Annulorum largitorem,
 Quænam sit petitio tua
 Regi illustri
 De itinere tuo.
 Ac tibi responsum
 Citò referam
 Quod mihi benevolus ille
 Reddere dignetur."
 Recepit se extemplo
 Eo quo sedebat Hrodgarus
 Senex et capillis destitutus,
 Cum ducum comitatu.
 Ibat heros
 Donec ad latus staret
 Danici regis.
 Novit ille fidelem ministrum.*

VI. [p. 43, l. 6.]

"Wæs ðu, Hroðgar, hal:
 Ic eom Higelaces
 Mæg and mago-ðegn.
 Habbe ic mærdæ fela

*Salvus esto, Hrodgare:
 Ego sum Higelaci
 Cognatus ac satrapa.
 Ego splendida multa*

Onġunnen on ȝeoȝoðe.
 Me weard Grendles ðing
 On minre eðel-tyrf
 Undyrne cuð.
 Secȝað sæliðend
 Ðæt ðæs sele stande,
 Reced selesta,
 Rinca ȝehwylcum
 Idel and unnyt,
 Syððan æfen leoht
 Under heofones hador
 Beholen weorðed.
 Ða me ðæt ȝelærdon
 Leode mine
 Ða selestan
 Snotere ceorlas,
 Ðeoden Hroðȝar,
 Ðæt ic ðe sohte:
 Forðan hie mægenes cræft
 Mine cuðon;
 Selfe ofersawon
 Ða ic of searwum cwom
 Fah from feondum;
 Ðær ic fife ȝeband
 Yðde Eotene cyn
 And on yðum sloȝ:
 * * * * *
 And nu wið Grendel sceal
 Wið ðam aȝlæcan
 Ana ȝehegan
 Ðing with Ðyrse.
 * * * * *
 Hæbbe ic eac ȝeahsod
 Ðæt se aȝlæca
 For his won hydum
 Wæpna ne ræcceð.

Aggressus sum in juventute.
Mihi erat Grendelis injuria
In meâ patriâ
Palam cognita.
Aiunt navigatores
Quod hæc aula stet,
Habitatio pulcerrima,
Viris quibusvis
Vacua et inutilis,
Ex quo vespertina lux
Sub cæli convexo
Abscondita sit.
Tum me admonuerunt
Populares mei
Inclytissimi
Sagaces viri,
Rex Hrodgare,
Uti te quærerem:
Quoniam illi roboris pollentiam
Meam noverant;
Ipsi viderant
Quum e certamine redirem,
Discolor ab inimicis;
Ubi ego quinque constrinxi
Facile Jutis editos
Et in undis occidi:
 * * * * *
Et nunc cum Grendele
Cum illo scelesto
Solus inibo
Certamen cum Thyrsō.
 * * * * *
Audivi etiam
Quod infandus ille
Pro cute squalidâ
Tela nihili facit.

Ic ðæt ðonne forhicge,
 (Swa me Higelac sie
 Min mondrihten
 Modes bliðe)
 Ðæt ic sweord bere
 Oððe sidne scyld
 Geolo-rand to guðe.
 And ic mid grape sceal
 Fon wið feonde,
 And ymb feorh sacan
 Lað wið laðum ;
 Ðær ¹gelyfan sceal
 Dryhtnes dome
 Se ðe hine deað nimeð.

* * * *

Gif mec deað nimeð,
 Byreð blodig wæl,
 Byrgean ðenceð,
 Eceð anzenga
 Unmurnlice.
 Mearcað mor hopu.
 No ðu ymb mines ne ðearft
 Lices foerme
 Lenȝ sorgian.
 Onsend Higelace
 (Gif mec hild nime)
 Beadu-scruda betst
 Ðæt mine breost wereð,
 Hrægla selest,
 Ðæt is hrædlan laf
 Welandes ȝeweorc.
 Gæth awyrd swa hio scel.

Eo igitur illud respuo,
(Ita mihi Higelacus fit
Dominus meus
Animi propitius)
Ut ensem geram
Aut latum clypeum [pugnari.
Flavum (splendidum) orbem in
Atque ego manus correptione (solâ)
Agam contra hostem,
Ac pro vitâ decertabo
Sævus cum sævo ;
Ibi decernet
Dei judicium
Utrum mors abstulerit.

* * * *

Si me mors auferat,
Sepelito cruentatum corpus,
Tumulare memento,
Augeat viator (sc. tumulum meum)
Sine lacrymis.
Insignite campum circulo.
Non tu in mei necesse est
Cadaveris naniis (v. epulis sine-
Diu lugere. [bribus meis)
Mitte Higelaco
(Si me bellum auferat)
Apparatum Martium optimum
Quod pectus meum gerit,
Gestamen præstantissimum,
Id est e spoliis conservatum
Welandi opus.
Accidat quid (fatum) velit.

¹ gelyfan is literally *permittere*. I doubt my construction of the whole clause.

VII. [p. 44, l. 16.]

Ful oft ȝebeotedon
 Beore druncne
 Ofer ealo-wæge
 Oret-mæcȝas,
 Ðæt hie in beor-sele
 Bidan woldon
 Grendles ȝuðe
 Mid gryrum ecȝa.
 Ðon wæs ðeos medo-heal
 On morgen tid
 Driht-sele dreor fah,
 Ðon dæg lixte,
 Eal benc-ðeln
 Blode bestymed,
 Heall heora dreore.
 Ahte ic holdra ðy læs
 Deorre duȝuðe
 Ðe ða deað fornam.
 Site nu to symle,
 And on sele-meoto
 Size-hreð secȝa,
 Swa ðin sefa hwette.

*Sæpe minati sunt
 Cerevisio ebrii-
 In symposio
 Heroes socii,
 Uti in aulâ festivâ
 Expectare vellent
 Grendelis impetum
 Sævâ acie (armati).
 Tum erat hæc hydromelis aula
 Tempore matutino
 Regia sedes cruore tincta,
 Quum dies illuceret,
 Omnia scamna
 Sanguine perfusa,
 [et] Aula illorum cæde.
 Possedi fortium eo minus
 Caras virtutes
 Quos Mors abstulit.
 Assideas nunc mensæ,
 Et in aulâ epularum
 Heros fortitudine illustris,
 Prout animus inducat
 (v. Quo animum acuas).*

X. [p. 45, l. 26.]

And hyne ymb moniȝ
 Snellic sæ-rinc
 Sele reste ȝebeah.
 Nænig heora ðohte
 Ðæt he ðanon scolde
 Eft earð lufan

*Ac circa eum frequens
 Alacer nauta
 Quietis sedem occupavit.
 Nemo eorum expectavit
 Quod inde futurus esset
 Iterum terram dilectam*

Æfre gesæcean,
 Folce oððe freoburh
 Ðær he afæded wæs.
 Ac hie hæfdon gefrunen
 Ðæt hie ær to fela micles
 In ðæm winsele
 Wæl-deað fornam
 Denigea leode.

*Unquam quærere,
 Gentem aut urbem
 In quâ educatus esset.
 Atqui resciverant
 Quod olim nimis multos
 In eâ symporii aulâ
 Violenta mors abstuleret
 Danicæ gentis.*

XI. [p. 46, l. 5.]

Ða com on more
 Under mist hleoðum
 Grendel ȝongan.
 Godes yrræ bær,
 Mynte se man-scaða
 Manna cynnes
 Sumne besyrwan
 In sele ðam hean.
 Wod under wolcnum
 To ðæs ðe he win-reced
 Gold-sele ȝumena
 Gearwost wisse
 Fættum fahne;
 Ne wæs ðæt forma sið
 Ðæt he Hroðȝares
 Ham ȝesohte.
 Næfre he on aldor dagum
 Ær né siððan
 Heardran hæle
 Heal-ðegnes fand.
 Com ða to recede
 Rinc siðian
 Dreamum bedæled,

*Tum venit in campum
 Sub nebularum montibus
 Grendel gradiens.
 Dei iram ferebat,
 Credebat hominum inimicus
 Generis humani
 Aliquem se illaqueare
 In aulâ ea excelsâ.
 Ibat sub nubibus
 Donec ædes gaudii
 Auratam aulam hominum
 In promptu aspiceret
 Crateribus splendidum;
 Non erat id primum tempus
 Quod ille Hrodgari
 Domum quæsiverat.
 Nunquam ille antiquitus
 Neque prius neque postea
 Fortiores duces
 Aulæ thanos invenit.
 Venit tunc ad palatium
 Homo gradiens
 Gaudio orbatus,*

Duru sona on-arn	<i>In ostium citò incurrit</i>
Fyr-bendum fæst	<i>Repagulis munitum</i>
Syððan he hire folmum ¹ for-man	<i>Exinde ille manibus affegit excepit</i>
Onbread ða bealo-hydig,	<i>Disrupit tunc malevolus,</i>
Ða heabolgen wæs,	<i>Quum iratus esset.</i>
Recedes muðan.	<i>Domus januam.</i>
Raðe æfter ðon	<i>Facile exinde</i>
On fagne flor	<i>Super lucidum pavementum</i>
Feond treddode,	<i>Hostis incessit,</i>
Eode yrre mod,	<i>Ibat incensus animo,</i>
Him of eagum stod	<i>Illi ex oculis stetit</i>
Ligge gelicost	<i>Flammæ simillimum</i>
Leoht unfæger.	<i>Lumen fædum.</i>
Geseah he in recede	<i>Vidit in palatio</i>
Rinca manige	<i>Homines multos</i>
Swefan sibbe-gedriht,	<i>Dormire agmen socium,</i>
Samod æt gædere	<i>Simul unâ</i>
Maðo-rinca heap.	<i>Cognatorum multitudinem.</i>
Ða his mod ahloz,	<i>Tum animus ejus gaudebat,</i>
Mynte ðæt he gedælde	<i>Sperabat dissociare</i>
Ær ðon dæg cwome	<i>Antequam dies adesset</i>
Atol ahlæca	<i>Fædus latro</i>
Anra gehwilces	<i>Uniuscujusque</i>
Lif wið lice;	<i>Vitam a corpore;</i>
Ða him alumpen wæs	<i>Tunc illi accidit</i>
Wist-fylle wenne,	<i>Epularum spes,</i>
Wes wyrd ðagen	<i>Fortunam (suam) eo propectam esse</i>
Ðæt he ma moste	<i>Quod plures posset</i>
Manna cynnes	<i>Humani generis</i>
Ðicgean ofer ða niht.	<i>Vorare eâ nocte.</i>

¹ Possibly we should read 'on innan' *introrsum*.

Dryd-swyð beheold
 Mæg Higelaces
 Hu se man scaða
 Under fær-gripum
 Gefaran wolde.
 Ne ða se aȝlæca
 Yldan ðohte,
 Ac he ȝefenȝ
 Hraðe forman siðe
 Slæpendne rinc,
 Slat unwearnum,
 Bat banlocan,
 Blod edrum dranc
 Syn-snædum swealh
 Sona hæfde
 Unlyfigendes
 Eal ȝefeormod
 Fet and folma.
 Forth near æt-stop,
 Nam ða mid handa
 He ^{fige-}ȝeðihtigne
 Rinc on ræste :
 Ræhte onȝean,
 Feond mid folme
 He onfenz hrathe
 Inwit-ðancum
 And wið earn ȝesæt.
 Sona ðæt onfunde
 Fyrena¹ hyrde
 Ðæt he ne mette
 Middan ȝeardes

Animosus expectabat
Cognatus Higelaci
Quomodo inimicus hominum.
Sub complexu subito
Se haberet.
Nihil jam ille fædus
Morandum duxit,
Verùm ceperat
Facile olim
Dormientes viros,
Occiderat ex improviso,
Momorderat ossium claustra,
Sanguinem venis exsuxerat
Frustum deglutiverat
Mox
E vitâ destituto (corpore)
Omnino epulatus erat
Pedes manusque.
Propius accessit,
Arripuit tunc manibus
Non inopinantem
Virum in cubiculo :
Porrexit se exadverso, (Beowulfus)
Hostem manu
Arripuit celeriter
Fraude præcogitatâ
Et in pavementum dejecit.
Mox id invenit
Scelerum custos
Quod non expertus fuerat
Mediæ terræ

¹ This appears a harsh figure, but I translate it literally.

Eorðan sceatta
 On elran men
 Mund-gripe maran.
 He on mode wearð
 Forht on ferhðe
 No ðy ær fram meahte.
 Hyge wæs him
 Hin fus wolde
 On heolster fleon,
 Secan deofla gedræg.
 Ne wæs his drohtoð thær
 Swylce he on ealder dagum
 Ær gemette.
 Gemunde tha se goda
 Mæg Higelaces
 Æfen spræce.
 Uplang astod,
 And him fæste wið-feng.
 Fingras burston.
 Eoten wæs utweard.
 Eorl furður stop,
 Mynte se mæra
 Hwær he meahte
 Swa widre gewindan
 And on weg thanon
 Fleon on fen hopu.
 Wiste his fingra geweald
 On grames gnapum
 Thæt he wæs geocor,
 Sið ðæt se hearm-scatha
 Tha to Heorute ateah.
 Dryht-sele dynede:
 Denum callum wearth

*In orbis regionibus
 Validiores homines
 Manús complexu acriores.
 Ille in animo erat
 Territus in pectore
 Nequaquam effugere potuit.
 Cura fuit illi
 Præceps vellet
 In tenebras fugere,
 Quarere dæmonum sedem.
 Non fuit ejus conversatio ibi
 Qualem antiquitūs
 Unquam invenerat.
 Meminit tunc fortis ille
 Socius Higelaci
 Vespertini sermonis.
 Erectus stetit,
 Et eum validè arripuit.
 Digiti defecerunt.
 Jutus evasit.
 Dux instabat,
 Observabat heros
 Quò possit (Grendel)
 Locorum se recipere
 Et e viâ exinde
 Fugere in paludis latebras.
 Ostendebat ejus digitorum vis
 In bellico complexu
 Quod ille erat violentior,
 Ex quo exitialis iste
 Tunc ad Heorot accesserat.
 Regia aula strepuit:
 Danis omnibus erat*

Ceaster buendum
 Cenra gehwylcum
 Eorlum ealu¹ scerwen.
 Yrre wæron begen
 Reðe ren-wearðas.
 Reced hlynsode,
 Dæt wæs wundor micel
 Dæt se winsele
 Wið-hæfde heaðo deorum,
 Dæt he on hrusan ne feol
 Fæger fold-bold.
 Ac ðe ðæs fæste wæs
 Innan and utan
 Iren bendum
 Searo ðoncum besmiðod.
 Dær fram sylle abeaƷ
 Medu-benc moniƷ
 (Mine ƷefræƷe)
 Golde ƷereƷnad
 Dær tha Ʒraman wunnon.
 Dæs ne wendon ær
 Witan Scyldinga
 Dæt hit amid Ʒemete
 Manna æniƷ
 Hetlic and ban-faƷ
 Tobrecan meahte,
 Listrum tolucaƷ,
 Nymðe liƷes fæðm

Civitatem incolentibus
Hominibus singulis
Ducibus cerevisium ablatum.
Irati erant ambo
Feroces agilesque.
Aula personuit,
Erat illud mirum maxime
Quod palatium
Restiterit magnis feris,
Adeo ut non in terram ruere
Pulcra regionis aula.
Quin ea obfirmata erat
Intra et extra
Ferreis repagulis
Solerti ingenio fabricata.
Ibi e fulcimento inclinavit
Hydromelis sedes multa
(Quod audiri)
Auro oblita
Quà tum inimiciā coierunt.
Id non expectabant antea
Optimates Scyldingorum
Quod eam in congressu
Hominum quispiam
Inimicus et lethiferus
Disrumpere posset,
Machinationibus divellere,
Nisi flammæ vis

¹ My translation here is probably incorrect. The only sense it will bear is, that the beer-vessels in the hall were destroyed or overturned, and their contents spilled in the contest—a circumstance which would hardly be mentioned by a poet however rude.

Swalge on swaðule.

¹ Sweġ upastag.

Niwe ġeneahhe.

Nord-Denum stod

Atelic egesa

Anra ġehwīlcum

Ðara the of wealle

Wop ġehyrdon,

Gryre leoðġalan

Godes andsacan

Siġeleasne sanġ,

Sar wunizean

Helle hæfton ;

Heold hine to fæste

Se ðe manna wæs

Mægene strengest

On ðam dæge

Ðisses lyfes.

Devoraret subito.

Sonus ascendit.

*De novo corripuit. (sc. Beowulfus
Grendelem)*

Danis Borealibus erat

Tetra formido

Universis

Eorum qui e muro

Ejulatū audiverunt,

Horridum cantum

Dei inimici¹ (editum)

Triumphī expers melos,

Graviter ejulare

Stygiū captivum ;

Tenuit eum nimis arctè

Qui hominum erat

Robore præstantissimus

In illis diebus

Hujus vitæ.

XII. [p. 48, l. 16.]

Laðlic sar ġebad

Atol æġlæca,

Him on eaxle wearð

Syndohl sweotol,

Seonowe onsprunġon,

Byrston ban-locan.

Beowulfe wearð

Guðhreð ġyfeðe.

Scolde Grendel ðonan

Tetrum vulnus experiebatur

Fædus hostis,

Ei in humero erat

Cicatrix manifesta,

Nervi dissiliebant,

Disruptæ sunt ossium commissuræ.

Beowulfo erat

Victoria concessa.

Gestiebat Grendel inde

¹ or, *Vox iterum correpti* (sc. Grendelis), or, *Iterum abund.* The passage is obscure.

Feorh seoc fleon
 Under fen hleoða
 Secean winleas wic.
 Wiste ðe geornor
 Ðæt his aldres wæs
 Ende ȝegongen,
 Dogera dæg-rim.

*Animi ager aufugere
 Sub paludes montium
 Quærere illatabilem domum.
 Novit certiùs
 Quod sibi vitæ
 Finis ingrueret,
 Dierum numerus (expletus).*

XVII. [p. 50, sub fine.]

Leoð wæs asungen
 Gleomannes ȝyð.
 Gamen eft astah,
 Beorhtæde benc-sweȝ,
 Byrelas sældon
 Win of wunder fatum.
 Ða cwom Wealðeo forð,
 Gan under ȝyldnum beage,
 Ðar ða ȝodan
 Tweȝen sæton
 Suhter ȝefæderan.
 Ða ȝyt wæs hiera
 Sib æt ȝædere,
 Æghwylc oðrum trywe.
 Swylc ðær Hunferd
 Ðyle æt fotum sæt
 Frean Scyldinga.
 Gehwylc hiora
 His ferhðe treowde,
 Ðæt he hæfde mod micel
 Ðeah ðe he his maȝum
 Nære arfæst
 Æt ecȝa ȝelacum.
 Spræc ða
 Ides Scyldinga.

*Carmen decantatum fuerat
 Vatis poema.
 Lætitia mox increbuit,
 Emicuit sedilium vox,
 Pocillatores obtulere
 Vinum e speciosis crateribus.
 Tum egressa est Wealtheoa,
 Incedebat sub aureis ornamentis,
 Quà boni
 Duo sedebant
 Fratrueles.
 Adhuc erat eis
 Concordia inter se,
 Invicem fidelibus.
 Simul ibi Hunferd
 Orator ad pedes sedebat
 Regis Scyldingi.
 Unusquisque eorum
 Animum ejus novit,
 Quod habuerit spiritum elatum
 Etsi sociis
 Nunquam præsidio firmo est
 In acierum ludo.
 Tum locuta est
 Uxor Scyldingi.*

" Onfoh ðissum fulle,
 Freo drihten min,
 Sinces brytta,
 Ðu on sælum wæs
 Gold-wine gūmena,
 And to Geatum spræc
 Mildum wordum.
 Swa sceal man don.
 Beo wið Geatas glæd
 Geofena gemyndig
 Nean and feorran.
 Ðu nu hafast,
 Me man sægde,
 Ðæt ðu for suna wolde
 Hereric hebban.
 Heorot is gefælsod
 Beah-sele beorhta.
 Bruc ðenden ðu mote
 Manigra meda,
 And ðinum maȝum læf
 Folc and rice;
 Ðonne ðu forð scyle
 Metoð sceaft seon.
 Ic minne can
 Glædne Hroðulf,
 Ðæt he ða ȝeoȝðe wile
 Arum healdan,
 Gyf ðu ær ðonne he,
 Wine Scyldinga!
 Worold oflættest."
 Hwearf ða bi bence
 Ðær hyre byre wæron,
 Hreðric and Hroðmund,
 And hæleða bearn

*" Accipe hoc poculum,
 Care Domine mi,
 Auri largitor,
 Tu in aulā sis
 Liberalis hominibus,
 Et Gothos adloquere
 Propitio sermone.
 Ita debet homo facere.
 Sis erga Gothos largus
 Donorum memor
 Procul ac prope.
 Nunc habes,
 (Prout) mihi referunt,
 Quem tu in filii (loco) velis
 Victorem habere.
 Hertha est liberata,
 Armillarum sedes pulcra.
 Fruere dum potueris
 Multis opibus,
 Et tuis cognatis relinquo
 Populum ac regnum (curandum);
 Quum tu hinc abeas
 Creatorem visurus.
 Ego meum novi
 Bonum Hrothulfum,
 Quod ille iuventutem velit
 Præsidio tueri,
 Si tu prius quam ille,
 Care Scyldinga!
 Terram derelinquo."
 Ibat tunc juxta scamna
 Quà filii ejus erant,
 Hrethric et Hrothmund,
 Et nobilium nati*

Giogoð æt Ʒædere.

Juvenes unā.

Ðær se Ʒoda sæt

Ibi bonus sedebat

Beowulf Geata

Beowulf Gothus

Be ðæm Ʒebroðrum twæm.

Juxta fratres duos.

XVIII. [p. 52, l. 9.]

“ Ic ðe ðæs lean Ʒeman.

“ Tibi hanc mercedem offero.

Hafast ðu Ʒefered,

Tu id consecutus es,

Ðæt ðe feor and neah

Ut te longè latèque

Ealne wide ferhð

Omnes elatioris animi

Weras ehtigad.

Viri prædicent.

Efne swa side

Vel ubicunque

Swa sæ bebuƷeð

Oceanus circumdat

WindeƷeard weallas.”

Vento obvia præcipitia.”

XX. [p. 53, l. 14.]

HroðƷar maðelode

Hrothgar locutus est

Helm Scyldinga,

Rex Scyldinga,

“ Ne frin ðu æfter sælum,

“ Ne roges de salute,

Sorh is Ʒeniwod

Luctus renovatus est

Denigea leodum.

Danorum genti.

Dæd is Æschere

Mortuus est Æscherus

Yrmenlafes

Yrmenlafi

Yldre broðor,

Frater natu major,

Min runwita

Consiliarius meus

And min rædbora

Ac minister

Eaxl Ʒestealla.”

Lateris comes.”

[p. 53, l. 27.]

Hie dygel lond

Ille tenebrosam sedem

Warigeað wulf hleoðu

Custodit lupinos montes

Windige næssas

Ventosa promontoria

1 Frecne fen-gelad
 Ðær fyr-gen stream
 Under næssa geniðu
 Niðer gewiteð
 Flod under foldan;
 Nis ðæt feor heonan
 Mil gemearces,
 Ðæt se mere standeð;
 Ofer ðæm hongiað
 Hrinde bearwas,
 Wudu wyrtum fæst
 Wæter ofer helmað.
 Ðær mæg nihta gewhæm
 Nið-wundor seon
 Fyr on flode.

Horridas paludes
Ubi igneum flumen
Subter promontorii clivos
Infra ruit
Fluvius sub terrâ;
Non est ille (locus) procul abhinc
Mille passuum,
Ubi palus sita est;
Super eam pendent
Antiqua (corticosa) nemora,
Sylva radicibus firma
Aquam obtegit.
Ibi potest nocte quâvis
Portentosum miraculum videri
Ignis super fluvium.

[p. 54, l. 10.]

“Nu is se ræd gelang
 Eft æt ðe anum.
 Earð-gitne const
 Frecne stowe
 Ðær ðu findan miht
 Fela sinnigne secg.
 Sec gif ðu dyrrer;
 Ic ðe ða fæhðe
 Feo leanize
 Eald gestreonum
 Swa ic ær dyde
 Wundun golde
 Gyf ðu of weg cymest.”

“Nunc est sermo attinens
Profecto ad te solum.
Terræ latebram nosti
Horridam mansionem
Quâ tu invenire potes
Multos nefandos homines.
(I) pete si audeas;
Ego tibi pro hac pugná
Mercedem rependam
Antiquis gazis
Uti prius feci
Torto auro (sc. armillis)
Modo tu ex itinere isto redeas.”

1 or, *Sævus imperet*, if ‘fengelad’ be written for ‘fengelað,’ (from ‘fengel’
rex.)

XXI. [p. 54, l. 18.]

Beowulf maðelode
 Bearn Ægtheowes.
 “ Ne sorga, snotor guma!
 Selre bið æghwæm
 Ðæt he his freond wrece
 Ðonne he fela murne.
 Ure æghwihlc sceal
 Ende gebidan
 Worolde lifes,
 Wyrce se ðe mote
 Domes ær deaðe
 Ðæt bið driht gumena
 Unlifgendum
 Æfter selest.
 Aris, rices weard,
 Uton hraðe feran,
 Grendles maðan
 Gang sceawigan,
 Ic hit ðe gehate
 No he on helm losað
 Ne on foldan fæðm
 Ne on fyrgen holt
 Ne on gyfenes grund.
 Gan ðær he wille.
 Ðis dogor ðu
 Geðyld hafa
 Weana gehwylces,
 Swa ic ðe wene to.”

Beowulf locutus est
Natus Ægtheowo.
 “ *Ne doleas, vir prudens!*
Melius evenit unicuique
Uti ille amicum ulciscatur
Quem multum lugeat.
Nostrum quisque debet
Finem expectare
Terrestris vitæ,
Operetur qui potest
Judicium ante mortem
Quod sit ab hominum Rege (sc.
Mortuis [Deo]
Postea optimum.
Surge, regni custos,
Foras confestim ito,
Grendelis cognati
Vestigia indicato,
Ego id tibi spondeo
Non ille in præsidium aufugiet
Neque in terræ sinum
Neque in igneum nemus
Neque in paludis abyssum.
Fugiat quo velit.
Hodie tu
Sustinuisti
Mala quævis,
Ita tibi spondeo.”

[p. 55, l. 6.]

Ofereode ða
 Æðelinga bearn

Superabat tunc
Nobilium soboles

Steap stan-hliðo,

Stige nearwe,

Engean waðas

Uncuð ȝelad,

Neowle næssas,

Nicor-husa fela.

He feara sum

Beforan ȝengde

Wisra manna

Wong sceawian ;

Oð ðæt he faringa

Fyrȝen beamas

Ofer harne stan

Hleonian funde,

Wynleasne wudu.

Wæter understod

Dreorig and ȝedrefed.

Denum eallum wæs

Winum Scyldinga

Weorce on mode

To ȝeðolianne,

Deȝne moneȝum,

Oncyð eorla ȝehwæm,

Syððan Æsceres

On ðam holmclife

Hafelan metton.

Flod blode weol

Folc to sæȝon

Hatan heolfre.

Arduos saxorum clivos,

Semitâ arctâ,

Angusto itinere

Ignotam viam,

Præcipitia promontoria,

Monstrorum domos multas.

Ille quatuor aliquos

Præ se misit

Prudentes viros

Ut viam indicarent ;

Donec ille subitò

Sylvestria robora

Super canam rupem

Impendere invenit,

Injucundum nemus.

Aqua subtus jacebat

Lugubris et turbidus.

Danis omnibus wæs

Amicis Scyldingi

Labor in animo

Sustinendus,

Thanis multis,

Insolitus satrapa cuique,

Postquam Æscheri

In littoris anfractu

Caput invenerunt.

Fluctus sanguine astuabat

Populo adspiciente

Calido tabo.

¹ The apposition so characteristic of Saxon poetry would perhaps be better preserved by continuing the accusative.

Semitam arctam,

Angustum iter.

Horn stundum song,
 Fuslic fuhton leod,
 Feða eal zesæt.
 Gesawon ða æfter wætere
 Wyrn cynnes fela,
 Sellice sæ-dracon
 Sund cunnian;
 Swylce on næs hleoðum
 Nicras licgean.

*Cornua interim sonuerunt,
 Promptè pugnabat populus,
 Aciem universam instruxerunt.
 Videbant tum juxta undas
 Serpentes multos,
 Mirabiles maris dracones
 Littus custodire;
 Pariter in promontorii clivis
 Monstra jacere.*

[p. 55, l. 25.]

Ac se hwita helm
 Hafelan werede
 Se the mere grundas
 Mengan scolde,
 Secan sund gebland,
 Since zeweorðad
 Befongen frea-wrasnum,
 Swa hyne fyrndaðum
 Worhte wæpna smið,
 Wundrum teode,
 Besette swynlicum
 Thæt hyne syððan
 Ne brond ne beado mecas
 Bitan ne meahton.
 Næs ðæt ðonne mætost
 Mægen fultuma
 Ðæt him on ðearfe lah
 Ðyle Hroðgares;
 Wæs ðæm hæft-mece
 Hrunting nama,
 Ðæt wæs anforan
 Eald gestreona.

*Et ille candidam galeam
 Capite gerebat
 Qui paludis abyssos
 Appelleret,
 Tentaret æquor,
 Argento splendidâ
 Circumcinctus loricâ,
 Quam illi antiquitûs
 Fabricaverat armorum faber,
 Mire fecerat,
 Ornauerat aprorum formis
 Utî eam olim
 Neque ensis neque cædis telum
 Mordere posset.
 Non erat id tum minimum
 Virtutis auxilium
 Quod ei in opus (hocce) imposuit
 Orator Hrodgari;
 Fuit ensi manubriato
 Hrunting nomen,
 Qui fuit primus
 Veteris gazæ.*

Ecȝ wæs iren
 Ater tanum fah,
 Ahyrded heaðo swate.
 Næfre hit æt hilde ne swac
 Manna ænigum
 Ðara ðe hit mid mundum be-
 wand
 Se ðe gryre siðas
 Gegan dorste,
 Folc stede fara.
 Næs ðæt forma sið
 Ðæt hit ellen weorc
 Æfnan scolde.

*Acies erat ferrea
 Veneno vegetabili tincta,
 Indurata potenti liquore.
 Nunquam ea in bello fefellit
 Virum ullum
 Eorum qui eam manibus gesse-
 rint
 Qui terribiles vias (belli)
 Ire ausus est,
 Castrense iter.
 Non erat illud primum tempus
 Quo illud heroicum opus
 Patrare deberet.*

XXII. [p. 56, l. 14.]

Beowulf maðelode
 Bearn Ægtheowes:
 "Geðenc nu se mæra
 Maza Healfdenes
 Snottra fengel,
 Nu ic eom siðes fus,
 Gold-wine ȝumena,
 Hwæt wit ȝeospræcon;
 Gif ic æt ðearfe
 Ðinre scolde
 Aldre linnan,
 Ðæt ðu me awære
 Forð ȝewitenum
 On fæder stæle,
 Wæs ðu mundbora
 Minum mazo ðegnum
 Hond ȝesellum,

*Beowulf loquebatur
 Filius Ægtheowi:
 "Reminiscere nunc illustris
 Nate Healfdano
 Prudens rex,
 Quum jam sim itineri accinctus,
 Liberalis amice hominum,
 Quod verbis egimus;
 (Scilicet) modo ad necessitatem
 Tuam
 Vitâ destitutus fuero,
 Quod tu mihi esses
 Mortuo
 In patris loco,
 Sis tu protector
 Meorum commilitonum
 Manu sociatorum,*

Gif mec hild nime.

Swylce ðu ða madmas

Ðe ðu me seldest,

Hroðgare leofa !

Higelace onsend.

Mæg ðonne on ðæm gold ongitan

Geata dryhten

Geseon sunu hrædles

Ðonne he on ðæt sinc starað

Ðæt ic gumcystum

Godne funde

Beaga bryttan.

¹ Breac ðon moste

And ðu Hunferð læt

Ealde lafe,

Wrætlic wæg-sweord,

Wid-cuðne man

Heard-ecg habban.

Ic me mid Hruntinge

Dom gewyrce,

Oððe mec deað nimeð."

Æfter ðæm wordum

Weder-Geata leod

Efste mid elne

Nalas andsware

Bidan wolde.

Brim wylm onfeng

Hilde rince.

Si me bellum abstulerit.

Porro tu gazas

Quas mihi dedisti,

Hrodgare amice !

Higeluco mittas.

Potest ex eo auro intelligere

Gothorum rex

Videre illico

Quum istud argentum inspexerit

Quod ego thesauris

Liberalem invenerim

Annulorum largitorem.

- - - - -

Et tu Hunferdo concedas

Antiquum κειμήλιον,

Bene fabricatum ensem,

Præclaro homini

Acie durum habendum.

Ego mihi cum Hruntingo

Judicium exsequar,

Aut me mors auferet."

Post hæc verba

Æolo-Gothus dux

Alacer virtute

Nullum responsum

Exspectare voluit.

Fluctus spumans excepit

Mavortium virum.

¹ The construction of this line is very obscure. It might perhaps be rendered *Fruere dum possis*, if the context would admit of such an interpretation.

[p. 57, l. 11.]

Fyr leoht geseah
 1 Blacne leoman
 Beorhte scinan.

*Ignis lumen vidit
 Purpureis radiis
 Clarum coruscare.*

XXIII. [l. 24.]

Geseah ða on searwum
 Size-ead bil,
 Eald sweord Eotenisc
 Ecꝥum ðyhtig,
 Wigena sweord.
 Mynd ðæt wæpna-cyst;
 Buton hit wæs mære
 Ðon ænig mon oðer
 To beadu lace
 Æt-bæran meahte,
 God and geatolic
 Giganta geweorc;
 He gefeng ða fetel hilt.

*Consperxit tunc inter arma
 Gladium facile victorem,
 Veterem ensem Juticum
 Acie validum,
 Bellatorum ensem.
 Observabat telum istud;
 Verum majus erat
 Quam quod alius quispiam
 Ad pugnae ludum
 Efferre posset,
 Bonum ac eximium
 Giganteum opus;
 Arripuit tunc capulum.*

[p. 58, l. 5.]

Ban-hringas bræc;
 Bil eal ðurh wod
 Fægne flæsc homan.
 Heo on flet gecronꝥ.
 Sweord wæs swatig,
 Secꝥ weorce gefeh.
 Lixte se leoma,
 Leoht innestod,
 Efne swa of hefne
 Hadre scineð

*Ossium annulos fregit;
 Telum per omnem penetravit
 Moribundam carnem.
 Illa in pavementum corruit.
 Ensis erat cruentus,
 Militare opus perfectum.
 Effulgebat lumen,
 Lux intus stetit,
 Non aliter quam cum a cælo
 Lucidus splendet*

¹ 'Blaca fyr,' Cædm. 80. 15. 'Blac-ern' *lychnus*—'blecan' *pallere*—Bleak (the fish); all, apparently, denominated in that spirit of contrast, not unusual in language, which applies the same term to opposites.

Rodores candel.
 He æfter recede wlat,
 Hwearf ða be wealle
 Wæpen hafenade
 Heard be hiltum
 Higelaces ðegū
 Yrre and anrædnes.

*Ætheris lampas.
 Ille per ædes gradiebatur,
 Incessit juxta muros
 Ensem tenens
 Fortiter a capulo
 Higelaci minister
 Irâ ac constantiâ (sc. Iratus et
 constans animi).*

[p. 58, l. 29.]

. . . . On mere stædon;
 Wiston and ne wendon
 Ðæt hie heora wine drihten
 Selfne gesawon.
 Ða ðæt sweord ongan
 Æfter heaðo swate
 Hilde gicelum
 Wiġ-bil wanian.
 Ðæt wæs wundra sum,
 Ðæt hit eal gemealt
 Ise gelicost
 Ðonne forstes bend
 Fæder onlæteð,
 Onwindeð wæl-rapas
 Se ġeweald hafað
 Sæla and mæla,
 Ðæt is soð metod.

*In mare intuebantur;
 Agnoverunt, ac non expectave-
 Quod amicum ducem [rant,
 Ipsum videbant.
 Tum ensis ille inceptit
 Post ingentem cædem
 Belli stillicidio
 Telum deficere.
 Id erat mirum aliquod,
 Quod omnis liquefactus est
 Glaciei simillimus
 Quum pruina vinculum
 Pater resolvit,
 Explicat aquarum funes
 Qui arbitrium habet
 Locorum et temporum,
 Is est verus Creator.*

XXIV. [p. 59, l. 25.]

Beowulf maðelode
 Bearn Æġtheowes
 "Hwæt we ðe ðæs sæ-lac,
 Sunu Healfdanes,

*Beowulf locutus est
 Filius Æctheowi.
 "Aliquid nos tibi hoc marinum
 (sc. nautarum) munus,
 Fili Healfdeni,*

Leod Scyldinga,	<i>Rex Scyldinga,</i>
Lustum brohton	<i>Lubenter offerimus</i>
Tires to tacne,	<i>Victoriæ in signum,</i>
Ðe ðu her to-locast.	<i>Quod hîc aspîcis.</i>
Ic ðæt unsofte	<i>Ego hunc inamænum</i>
Ealdre gedigde;	<i>Mortalem superavi;</i>
Wigge under wætere	<i>Mavortium sub undâ</i>
Weorc geneðde	<i>Opus peregi</i>
Earfoðlice.	<i>Difficulter.</i>
Æt rihte wæs	<i>Pro justitiâ</i>
Guð 'getwæfed."	<i>Pugna exitum habuit."</i>

[p. 60, l. 6.]

Ic hit ðe ðonne gehate	<i>Ego id tibi tunc vovi</i>
Ðæt ðu on Heorote most	<i>Quod tu in Herthâ</i>
Sorh-leas swefan	<i>Doloris expers dormires</i>
Mid ðinra secga gedryht	<i>Cum tuo nobilium comitatu</i>
And ðegna gehwylc	<i>Et thanis singulis</i>
Ðinra leoda.	<i>Tui populi.</i>

XXV. [p. 60, l. 27.]

" Oferhyda ne gym,	<i>Arrogantiam ne foveas,</i>
Mære cempa!	<i>Illustris heros!</i>
Nu is ðines mægnes blæd	<i>Nunc est roboris tui flos</i>
Ane hwile.	<i>Certo tempore.</i>
Eft sona bið	<i>Mox postea erit</i>
Ðæt ðec adl oððe ecg	<i>Ut te aut morbus aut ensis</i>
Eafoðes ² getwæfeð,	<i>Vitâ (corde) privabit,</i>
Oððe fyres feng,	<i>Aut ignis violentia,</i>
Oððe flodes wylm,	<i>Aut torrentis unda,</i>
Oððe gripe mecес,	<i>Aut ictus gladii,</i>

¹ I have given to 'getwæfed' the only sense which appears to be authorized by the context. Lye gives none but *deficere*.

² I have again been obliged to give a conjectural translation of 'getwæfeð.'

Oððe gares fliht,
 Oððe atol yldo,
 Oððe eazena bearhtm
 Forsiteð and forsworced
 Semninga bið:
 Ðæt ðec dryht-guma
 Deað oferswydeð.
 Swa ic hring Dena
 Hund missera
 Weold under wolcnum,
 And hig wiggæ beleac
 Manigum mægða
 Geond ðysne miððan-gard
 Æscum and ecgum.
 Ðæt ic me ænigne
 Under swegles begongge
 Sacan ne tealde;
 Hwæt me ðæs on eðle
 Edwendan cwom;
 Gyrn æfter gomene
 Seoððan Grendel wearð
 Eald gewinna,
 Inŋenga min.
 Ic ðære socne
 Singales wæg
 Mod ceare micle."

Aut sagitta volatus,
Aut tetra senectus,
Aut oculorum acies
Obstructa et obscurata
Subitò erit:
(Ita) ut te principem (licet)
Mors exsuperet.
Ita ego gentem Danorum
Multos annos
Rexi sub calo,
Et potens bello obsedi
Multas gentes
Per hanc terram
Clypeis et ensibus.
Ita ut mihi quempiam
Sub cæli firmamento
Nocere vix crederem;
Quale mihi hic in patriâ
Supervenit;
Inhians viris
Ex quo Grendel ingruebat
Antiquus hostis,
Incursor meus.
Ego propter hoc malum
Continuò tuli
Animi curam ingentem."

[p. 61, l. 16.]

Geast inne swæf,
 Oð ðæt hrefn blaca
 Heofones wynne
 Blið-heort bodode
 Coman beorht.

Hospes intus dormiit,
Donec corvus niger
Cæli delicias
Latus annuntiaret
Adesse lucem.

XXVII. [p. 62, l. 14.]

Cwom ða to flode
 Fela modigra
 Hæg-stealdra hring,
 Net bæron locene
 Leoðo syrcan.
 Land-weard onfand
 Eft-sið eorla
 Swa he ær dyde.
 No he mid hearne
 Of hliðes nosan
 Gæsne grette,
 Ac him togeanes rad,
 Cwæð thæt wilcuman
 Wedera leodum
 Scawan scir hame.
 To scipe foron.
 Ða wæs onsande
 Sæ gear naca
 Hladen here-wædum,
 Hringed stefna
 Mearum and maðmum,
 Mæst hlifade
 Ofer Hroðgares
 Hord gestreonum.
 He ðæm bat-wearde
 Bunden golve
 Swurd gesealde,
 Ðæt he syððan wæs
 On meodo bence
 Maðma ðy weorðre
 Yrfe lafe.
 Gewat him on nacan,

Venit tunc ad mare
Multorum fortium
Nobilium turma,
Rete (loricam) gerebant concate-
Membris indusium. [natum
Littoris custos aspexit
Reditum ducis
Uti prius aspexerat (adventum).
Non ille injuriosè
E clivi promontorio
Hospites salutavit,
Sed equitavit obviam,
Alloquebatur gratulabundus
Æolicos viros
(Quod) reviserent terram patriam
Navem petebant.
Tum fuit immissa
Mari curva ratis
Onusta militari apparatu,
Torta prora
Equis ac divitiis (gravida),
Malus elevatus est
Super Hrodgari
Cumulatos thesauros.
Ille (Beowulfus) navium custodi
Capulo deaurato
Ensem tradidit,
Qui postea esset
In hydromelis cubili
Ornamentorum pretiosissimus
Hæredibus relinquendus.
Ascendebat navem,

Drefan deop wæter,
 Dena land ofgeaf.
 Ða wæs be mæste
 Mere hrægla sum
 Segl sale fæst.
 Sund-wudu wunede,
 No ðær weƷ-flotan
 Wind ofer yðum
 Siðes Ʒetwæfde.
 SæƷenƷa forfleat
 Famiz heals
 Forð ofer yðe,
 Bunden stefna
 Ofer brim streamas;
 Ðæt hi Geata clifu
 Ongitan meahton,
 Cuðe næssas.
 Ceol upƷeðrang
 Lyft Ʒeswenced,
 On lande stod.
 Hhræðe wæs æt holme
 Hyð-weard Ʒeara,
 Se ðe ær lange tid
 Leofra manna
 Fus æt-faroðe
 Feor wlatode.
 Sælde to sande
 Sid-fædme scip
 Oncear bendum fæst,
 Ðylæs hym yða ðrym
 Wudu wynsuman
 Forwrecan meahte.
 Het ða utberan
 Æðelinga Ʒestreon

*Sulcabant altum æquor,
 Danorum terram reliquerunt.
 Ibi erat ad malum
 Marina supellæx
 Velum funibus constrictum.
 Maris lignum (cymba) natabat
 Neque tunc maris sulcatorem
 Ventus super undas
 Itinere destituit.
 Maris viator gradiebatur
 Spumante collo
 Per fluctus,
 Tortâ prorâ
 Per oceani æquora;
 Ita ut Gothicas rupes
 Attingere possent,
 Nota promontoria.
 Carina contendebat
 Vento fatigata,
 In terrâ stetit.
 Citò adfuit ad mare
 Portûs custos alacer,
 Is qui longo priùs tempore
 Amicorum hominum
 Avidus adventum
 E longinquo expectaverat.
 Appropinquavit littori
 Graviter onerata navis
 Anchoræ morsibus retenta;
 Ne eam undarum concursus
 (Lignum dilectum)
 Disrumpere possit.
 Jussit tunc efferri (Beowulfus)
 Nobiles gazas*

Frætwe and fæt gold.
 Næs him feor ðanon
 To gesecanne
 Sinces bryttan
 Higelac Hreðling,
 Ðær æt ham wunað
 Selfa mid gesiðum
 Sæ-wealle neah.
 Bold wæs betlic
 Breȝo rof cyning
 Heah healle.
 Hyȝð swiðe ȝeong
 Wis wel ðungen
 Ðeah ðe wintra lyt.

*Ornamenta ac vasa aurea.
 Neque procul inde erat
 Quo quærerent
 Argenti largitorem
 Higelacum Hrethlingam,
 Quà domi versabatur
 Ipse inter socios
 Maris littus juxta.
 Aula erat splendida
 Magnanimi regis
 Altum palatium.
 Meditabatur multum juvenis
 Sapientiâ bene instructus
 Etsi annis minor.*

XXVIII [p. 64, l. 20.]

Gomela Scylding
 Fela fricȝende
 Feorran rehtlice.
 Hwilum hilde deor
 Hearpan wynne
 Gomel wudu ȝrette,

Hwilum ȝyd avræc
 Soð and sarlic,
 Hwilum syllic spell
 Rehte æfter rihte
 Rumheort cyning;
 Hwilum eft onȝan
 Eldo ȝebunden
 Gomel guð-wiȝa
 Geȝuðe cwidan
 Hilde strenȝo.
 Hreðer inne weoll

*Grandævus Scyldinga
 Multa interrogans (interfuit)
 De longinquis solerter.
 Nunc heros carus
 Citharæ oblectationem
 Senex lignum tangebatur, (sc. ci-
 tharâ ludebat)
 Nunc carmen molitus est,
 Verum ac luctuosum,
 Nunc mirabilem fabulam
 Rite recitavit
 Magnanimus rex;
 Nunc iterum incepit
 Senectute devinctus
 Longævus bellator
 Juventutis (suæ) narrare
 Bellicam virtutem.
 Pectus intus fervebat*

Ðonne he wintrum frod
 Worn geminde.
 Swa we ðærinne
 Andlangne dæg
 Mode naman.

*Quum ille annis provectus
 Multa memorabat.
 Ita nos intus
 Per longam diem
 Animo oblectabamur.*

XXXIV. [p. 67, l. 18.]

Swa he niða gehwane
 Genesen hæfde
 Sliðra zeslyhta
 Sunu Æcgthiowes
 Ellen weorca,
 Oð ðone anne dæg
 Ðe he wið ðam wyrme
 Gewegan scolde.
 Gewat ða XIIIta sum
 Torne gebolzen
 Dryhten Geata
 Dracan sceawian
 Hæfde tha zefrunen
 Hwanan sio fæhð aras,
 Bealo nið biorna.
 Him to bearme cwom
 Maððum-fæt mære
 Ðurh ðæs mældan hond.
 Se wæs on ðam ðreate
 Threotteo. . .

* * * *

Sceolde hean ðonon
 Wong wisian,
 He ofer willan zionz,
 To ðæs ðe he eorð sele
 Anne wisse,
 Hlæw under hrusan,

*Ita inimiciæ cujusvis
 Superaverat
 Duros conflictus
 Filius Æcgthiowæ
 Virtutis opera,
 Usque ad illum diem
 Quo contra serpentem
 Decertaturus esset.
 Selegit tunc duodecim aliquos
 Irâ accensus
 Rex Gothorum
 Serpentem uti monstrarent.
 Intellexerat nempe
 Unde injuria hæcce esset exorta,
 Exitiosa lis hominibus.
 Illi in navem advenêre
 Thesaurorum vas maximum
 Ad signum manu datum.
 Erat in eâ turmâ
 Manus triginta virorum.*

* * * *

*Accingebat se exinde ad altum
 Equor invisendum,
 Undas pertransibat,
 Usque dum terrestrem domum
 Solitariam conspiceret,
 Tumulum sub monte,*

Holm wylme neh
 Yð gewinne.
 Se wæs innan full
 Wrætta and.¹ wira.
 Weord unhiore
 Gearo guð-freca
 Gold maðmas heold
 Eald under eorðan.
 Nis ðæt yðe ceap
 To ȝeȝangenne
 Gumena ænizum.
 Gesæt ða on næsse
 Nið-heard cyning,
 Ðenden hælo abead
 Heorð ȝeneotum
 Goldwine Geatum.
 Him wæs ȝeomor sefa :
 Wæfre and wælfus
 Wyrð unȝemete neah
 Se ðe ðone ȝomelan
 Gretan sceolde,
 Secean sawle hord,
 Sundur ȝedælan
 Lif wið lice.

* * * *

Beowulf maðelode
 Bearn Æcgtheowes :
 “ Fela ic on ȝioȝoðe
 Guð-ræsa ȝenæs
 Orleȝ hwila,
 Ic ðæt eal ȝemon.

*Maris fluctus propter
 Æstuanes.
 Illa fuit intus plena
 Mirabilium operum et ¹nequitia-
 Custos sævus [rum.
 Promptus bellator
 Auri thesauros tenebat
 Veteres sub terrâ.
 Non erat id facile inceptum
 Exsequendum
 Homini cuivis.
 Sedebat tunc in promontorio
 Bello strenuus rex,
 Dum valediceret
 Foci sociis
 Rex munificus Gothorum.
 Ei erat mæstus animus :
 Acer ac cædis avidus
 Erat hostis prope
 Qui senem
 Aggrederetur,
 Invaderet animi sedem,
 Et divideret
 Vitam a corpore.*

* * * *

*Beowulf loquebatur
 Filius Æcgtheowi :
 “ Multos ego in juventute
 Belli impetus sustinui
 Fatales horas,
 Ego id omne memini.*

¹ ‘Wira.’ Thorkelin translates this simply *rerum*. My own rendering is like his, conjectural :—‘wirgian,’ or ‘wirian,’ signifies *maledicere*.

Ic wæs syfan wintra
 Ða mec sinca baldor
 Frea-wine folca
 Æt minum fæder genam.
 Heold mec and hæfde
 Hreðel cyning;
 Geaf me sinc and symbel.
 Sibbe gemunde;
 Næs ic him to life
 Laðra owihite
 Beorn in burgum
 Ðonne his bearna hwylc
 Herebald and Hæðcyn
 Oððe Higelac min."

Eram septennis
Quum me rex munificus
Dilectus populo
A patre meo excepit.
Habuit me ac tenuit
Hrethel rex;
Dedit mihi aurum et epulas.
Adoptionem meminit;
Neque eram ei per vitam
Inferior in re ullâ habitus
Puer in palatio
Quàm liberorum suorum quisquam
Herebald et Hæthcyn
Vel Higelacus meus."

XXXV. [p. 69, l. 9.]

Ar²es tha bi ronde
 Rof oretta,
 Heard under helme
 Hioro sercean bær
 Under stan cleofu,
 Strengo getruwode
 Anes mannes,
 (Ne bið swylce earges sið).
 Geseah ða be wealle
 Se ðe worna fela
 Gumcystum Ʒod
 Guða Ʒedigde
 Hilde hlemma
 Ðonne hnitan feðan.
 Stodan stanbogan,
 Stream ut ðonan
 Breacan of beorge,
 Wæs ðære burnan wælm

Surgebat tunc sub clypeo
Illustris heros,
Strenuus sub galeâ
Loricam ferebat
Sub rupis clivum,
Virtuti confisus
Unius hominis (sui nempe),
(Non est talis ignavi mos).
Videbat tunc ad murum
Ille qui magno numero
Armis bonus
Certamina tentaverat
Belli fragore
Quum concurrerent phalanges.
Stabant lapidei fornices,
Flumen insuper
Exundabat e rupe,
Erat is igneus latex

Heaðo fyrum hat,
 Ne meahte horde neah
 Unbyrnende
 Ænige hwile
 Deop gedigan
 For dracan leze.
 Let ða of breostum
 Ða he gebolzen wæs
 Weder Geata leod
 Word utfaran.
 Stearc-heort styrnde,
 Stefn in becom
 Heaðo torht hlynnan
 Under harne stan.
 Hete wæs onhrered.
 Hord-weard oncniew
 Mannes reorde.
 Næs thæt mara fyrst
 Freode to friclan.
 Frod ærest cwom
 Oruð aglæcean
 Ut of stane.
 Hal hilde swat
 Hruse dynede.
 Beorn under beorge
 Bord-rand onswaf
 Wið ðam gryre gæste
 Geata dryhten.

* * * *

Sweord ær gebræd
 God guðcynig
 Gomele lafe.
 Ecgum unglaw
 Ægswæðrum wæs

Ingentibus flammis calefactus,
Neque poterat aliquis thesaurum
Flammâ intactus [prope
Ullo tempore
Abyssum penetrare
Propter draconis incubationem.
Sinebat tunc e pectore
Quum iratus esset
Æolo-Gothorum rex
Vocem erumpere.
Fortis animi sæviebat,
Vox intro missa est
Summâ claritate resonans
Sub cano lapide.
Inimicitia erat excitata.
Thesauri custos agnovit
Mortalis vocem.
Neque fuit diu priusquam
Avidè appeteret.
Senex primùm venit
Halitu infractus
E lapide.

- - - -

Terra tremuit.
Heros sub monte
Clypeum obvertebat
Contra torcum hostem
Gothorum rex.

* * * *

Gladium prius citò extulit
Bonus dur
Antiquitùs relictum.
Acie immitis
Quibusvis fuit

Bealo hycgendra,
 Broga fram oðrum.
 Stiðmod gestod
 Wið steapne rond
 Winia baldor.

*Injuriam molientibus,
 Terror contra alios.
 Firmus animi stetit
 Sub alto clypeo
 Princeps bellicosus.*

[p. 70, l. 2.]

Hond upabræd
 Geata dryhten,
 Gryre fahne floh
 (Inc zelafe)
 Ðæt sio ecg gewac
 Brun on bane;
 Bat unswiðor,
 Ðonne his ðiod-cyning
 Dearfe hæfde
 Bysigum gebeded.
 Ða wæs beorges weard
 Æfter heaðu swenge
 On hreoum mode.
 Wearp wæl fyre,
 Wide sprunzon
 Hilde leoman hreð.
 Sigora ne zealp
 Gold wine Geata.
 Guð-bil zeswac
 Nacod æt niðe,
 Swa hit ne sceolde
 Iren ærgod.
 Ne wæs ðæt eðe sið
 Ðæt se mæra
 Maða Ecgðeowes
 Grundwong ðone

*Manum extendebat
 Gothorum princeps,
 Horridum inimicum percussit,
 Meo auditu,
 Ita ut acies obtunderetur
 Nigra contra ossa;
 Telum impotens,
 Ubi dominus ejus
 Opus haberet
 Necessitate compulsus.
 Tunc fuit montis custos
 Post ingentem impetum
 Feroci animo.
 Extulit se fatalis ignis,
 Latè erupit
 Belli jubar særum.
 Victoriam non jactabat
 Rex munificus Gothorum.
 Telum bellicum defecit
 Nudum in pugná,
 Tanquam minimè debuerat
 Ferrum olim strenuum.
 Neque erat longum ante-
 quam illustris
 Filius Ecgtheowi
 Regionem illam*

Ofgyfan wolde,
Sceolde willan
Wic eardian
Elles hwerȝen.

* * * *

Næs ȝa long to ȝon
Ȋæt ȝa aȝlæcean
Hy æft ġemetton.
Hyrte hyne hord-weard,
Hreȝder æȝme weoll
Niwan stefne.
Nearo ȝrowode
Fyre befonȝen
Se ȝe ær folce weold.

*Mutare vellet,
Vellet avidè
Intra urbem versari
Alio se recipere.*

* * * *

*Neque erat diu priusquam
Infausto omine
Iterum concurretur.
Refecerat se thesauri custos,
Pectus æstuabat
Renovato ululatu.
Angustias passus est
Igne correptus
Qui olim populo imperabat.*

XXXVI. [p. 70, l. 26.]

Geseah his mondryhten
Under hereȝriman
Hat ȝrowian.
ġemunde ȝa ȝa are
Ȋe he him ær forgeaf,
Wicstede weligne,
Wæȝ mundinga,
Folc-rihta ġehwylc,
Swa his fæder ahte.
Ne mihte ȝa forhabban,
Hond-rond ġefenȝ,
ġeolwe linde,
ġomel swyrd ġeteah
Ȋæt wæs mid eldum
Ean mundeslaf
Suna Ohȝeres.

* * * *

*Videbat [Wiglaf] dominum suum
Sub casside
Injuriam pati.
Recordabatur tunc honoris
Quem ei olim largitus fuerat,
Domicilia pulcra,
Viarum arbitrium,
Jus populare unumquodque,
Tanquam pater ejus possiderat.
Non potuit tunc se reprimere,
Clypeum arripuit,
Flavam tiliam,
Antiquum ense accingebatur
Qui erat a senioribus
Unicum præsidium
Filio Ohtheri.*

* * * *

Ða wæs forma sið
 Geongan cempan
 Ðæt he Ʒuðe-ræs
 Mid his freo-dryhtne
 Fremman sceolde.
 Ne Ʒemealt him
 Se mod sefa,
 Ne his mæƷenes laf
 Gewac æt wiƷe.

Id erat primum tempus
Juveni heroi
Quo belli impetum
Cum domino suo
Tentaret.
Non defecit ei
Animosum pectus,
Neque vires
Defuerunt in pugnâ.

[p. 71, l. 12.]

“ Ic ðæt mæl Ʒeman
 Ðær we medu ðeƷon,
 Ðonne we Ʒeheton
 Ussum hlaforde
 In biorsele,
 Ðe us ðas beaƷas Ʒeaf,
 Ðæt we him ða ƷuðƷetawa
 Gylðan woldan,
 Gif him ðyslicu
 Ðearf Ʒelumpe,
 Helmas and heard sweord,
 Ðe he usic on herƷe Ʒeceas,
 To ðyssum siðfæte
 Sylfes willum.”

“ Ego illud tempus memini
Quo nos hydromele fruebamur,
Tum pollicebamur
Domino nostro
In cerevisii aulâ,
Quoniam nobis armillas dederat,
Quòd hoc ei bellico apparatu
Rependeremus,
Siquando eum hujusmodi
Necessitas opprimeret,
Galeis et duro ense,
Quoniam nos in bellum elegit,
In hanc expeditionem
Proprio arbitrio.”

[p. 71, l. 20.]

Woð ða ðurh ðonne wæl-ræc,
 WiƷ heafolan bæc
 Frean on fultum.
 Fea worda cwæð.
 “ Leofa Beowulf,
 Læst eall tela,

Perrupit tunc cædis nubem,
Bellicam galeam tulit
Principi in auxilium.
Paucis locutus est.
“ Dilecte Beowulfe,
Recordare omnia ritè,

Swa ðu on geoguð feore
 Geara gecwæde
 Ðæt ðu ne alæte
 Be ðe lifigendum
 Dom gedreosan.
 Scealt nu dædum rof
 Æðeling anhydiȝ
 Ealle mægene
 Feorh ealȝian,
 Ic ðe full-æstu.

*Ut in iuventute
 Olim spondebas
 Te nunquam tardaturum
 Per vitæ curriculum
 Ultionem exsequi.
 Debes nunc gestis præclare
 Princeps imperterrite
 Totis viribus
 Animam defendere,
 Ego tibi devotus (adsum?).*

XXXVII. [p. 72, l. 8.]

Ða ȝen sylf cyning
 Geweold his ȝewitte.
 Wæl-seaxe ȝebread
 Biter and beadu-scearp,
 Ðæt he on byrnan wæȝ.
 Forwrat Wedra helm
 Wyrn on middan,
 Feond ȝefyldan
 Ferh ellen wræc.

*Tunc iterum ipse rex
 Potens animi factus est.
 Bellicam seaxem extulit
 Acrem et in pugnâ acutam,
 Quam propter loricam gessit.
 Urgebat Æolicorum princeps
 Serpentem in medio,
 Inimicum ut conficeret
 Animi virtutem exercebat.*

[p. 72, l. 26.]

Ic ðas leode heold
 Fiftiȝ wintra.
 Næs se folc-cyning
 Ymbe sittendra
 Æniȝ ðara
 Ðe mec ȝuð-winum
 Gretan dorste,
 Egesan ðeon.
 Ic on earðe bad
 Mæl ȝesceafta.

*Ego hunc populum tenui
 Quinquaginta hiemes.
 Non erat populi rex
 E vicinis
 Quisquam
 Qui me bellico impetu
 Salutare ausus sit,
 Metu afficere.
 Ego in terrâ vixi
 Tempore præstituto.*

Heold min tela.	<i>Tenui meum ritè.</i>
Ne sohte searo niðas,	<i>Nec quæsivi lites injustas,</i>
Ne me swor fela	<i>Nec juravi sæpe</i>
Aða on unriht.	<i>Juramenta falsa.</i>
Ic ðæs ealles mæg	<i>Ego propter hæc omnia possum</i>
Feorh-bennum seoc	<i>Lethali vulnere æger</i>
Gefean habban.	<i>Gaudium habere.</i>
Forðam me witan ne ðearf	<i>Ideo mihi objicere nequit</i>
Waldend fira	<i>Creator hominum</i>
Morðor bealo maza,	<i>Homicidii noxam,</i>
Ðonne min sceaceð	<i>Quum mea separatur</i>
Lif of lice.	<i>Vita a corpore.</i>

XXXVIII. [p. 73, l. 12.]

Ða ic snude gefrægn	<i>Tum confestim rescivi</i>
Sunu Wihstanes,	<i>Filium Wihstani,</i>
Æfter word-cwyðum,	<i>Juxta mandatum,</i>
Wundum dryhtne	<i>Vulnerato domino</i>
Hyran heaðo siocum,	<i>Obtemporâsse graviter ægroto,</i>
Hringnet beran	<i>Annulatam lorica[m] gestâsse</i>
Brogdne ¹ beado særccean	<i>Formidabilem belli vestem</i>
Under beorges hrof.	<i>Intra arcis tectum.</i>
Geseah ða size hreðig,	<i>Vidit tunc victoriae compos,</i>
Ða he bi sesse geonȝ,	<i>Ubi ad stationem devenit,</i>
Magoðegn modiȝ	<i>Commilito animosus</i>
Maððum sigla	<i>Pretiosa signa</i>
Fealo gold ȝlitnian	<i>Multa auro micare</i>
Grunde ȝetenȝe,	<i>Humi jacentia,</i>
Wundur on wealle,	<i>Mirabilia ad murum,</i>
And ðær wyrmes den	<i>Et serpentis cubile</i>

¹ 'Brogdne.' I have construed this word as if derived from 'broga,' terror. It may possibly have some other signification, of which I am not aware.

Ealdes uht-flogan ;
 Orcas stondan,
 Fyrn-manna fatu,
 Feormend lease.
 Hyrstum behrorene
 Dær wæs helm monig
 Eald and omig,
 Earm-beaga fela
 Searwum gesealed.
 Sinc eaðe mæg
 Gold on grunde
 Gumcynnes gehwone
 Oferhygian,
 Hyde se ðe wylle.
 Swylce he siomian geseah
 Segn eall gylden
 Heah ofer horde
 Hond-wundra mæst
 Gelocen leoðo cræftum,
 Of ðam leoman stod
 Dæt he ðone grund-wong
 Ongeatan mihte,
 Wræce giond-wlitan.

*Veteris aligeri;
 Vidit crateras stare,
 Priscorum hominum vasa,
 Antiquas reliquias.
 Ornamentis privata
 Ibi erat galea multa
 Vetus et rubiginosa,
 Armillæ frequentes
 Arte elaboratæ.
 Thesaurus iste facile posset
 Divitias in terrâ
 Generis cujuscunque
 Superare,
 Abscondat qui velit.
 Præterea ^{fructus} ~~mox~~ videri
 Signa ^{in passim} ~~passim~~ inauratum
 Altè super thesaurum
 Manu exsculpta miracula maxima
 Affixa magicis artibus,
 Ab eis lumen jactabatur
 Ita ut omnem regionem
 Oculis usurpare liceret,
 Ultionem suam contemplari.*

[p. 74, l. 4.]

“Gomel, on giogoðe

Gold sceawode ;
 Ic ðara frætwa
 Frean ealles ðanc
 Wuldur Cyninge
 Wordum secge
 Ecum Dryhtne,

“*Senex hodie, olim juvenis cum
 essem*

*Aurum distribui ;
 Ego propter hosce thesauros
 Moderatori omnium gratias
 Gloriæ Regi
 Verbis reddo
 Æterno Domino,*

Ðe ic her onstarie,
 Ðæs ðe ic moste
 Minum leodum
 Ær swylt dæge
 Swylc gestrýnan.
 Nu ic on maðma hord
 Minne bebohte
 Frode feorh lege.
 Fremmað gena
 Leoda ðearfe.
 Ne mæg ic her leng wesan.
 Hatað heaðo mære
 Hlæw gewyrcean
 Beorhtne æfter bæle
 Æt brimes nosan,
 Se scel to gemyndum
 Minum leodum
 Heah hlifian
 On Hrones næsse.
 Ðæt hit sæliðend
 Syððan hatan
 Biowulfes biorh,
 Ða ðe Brentingas¹
 Ofer floda zenipu
 Feorran drifað."
 Dyde him of healse
 Hring gylðenne
 Ðioden ðrysðydig,
 Ðegne gesealde
 Geongum garwigan,

*Quos (thesauros sc.) hic aspicio,
 Quòd potui
 Populo meo
 Ante mortis diem
 Talia adipisci.
 Nunc ego in gazophylacium
 Spolia mea
 Prudens animi reponam.
 Explebunt postea
 Populi necessitatem.
 Non ego hìc diu morabor.
 Jubete ut ingentem
 Tumulum ædificent
 Lucidum post rogam
 Ad maris promontorium,
 Is in monumentum
 Populo meo
 Altè se extollet
 In Hronesnæsiâ.
 Ita ut eum navigatores
 Exinde nominabant
 Beowulfi tumulum,
 Ubi Brentingi
 Super fluctuum caliginem
 Longè impellunt."
 Detraxit collo
 Annulum aureum
 Monarcha prudens,
 Thanò suo tradidit
 Juveni bellatori,*

¹ Inhabitants of Brandey? 'Brondinga-land' is mentioned in the course of the poem, and 'Brondinges' in the Song of the Traveller. See p. 12.

Gold fahne helm
 Beah and byrnan,
 Het hine brucan well.
 "Ðu eart endelaf
 Usses cynnes
 Wæg mundinga ;
 Ealle wyrd forspeof
 Mine maȝas
 To metod-sceaft
 Eorlas on elne ;
 Ic him æfter sceal."

*Auro insignem galeam
 Armillam ac lorica,
 Jussit feliciter uti.
 "Tu es ultimus
 Nostri generis
 Fluctus potentium ;
 Omnes fatum præripuit
 Meos cognatos
 Ad Creatorem
 Duces virtute insignes ;
 Ego post eos cogor."*

XL. [p. 75, l. 23.]

Heht ȝa ȝæt heaðo weorc
 To haȝan biodan
 Up ofer ecȝclif.
 Ðær ȝæt eorl weorod
 Morgen longne dæg
 Mod ȝiomor sæt
 Bord hæbbende.
^a Beȝa on wenum
 Ende doȝores
 And eftcymes
 Leofes monnes.
 Lyt swigode
 Niwra spella

*Jussit tunc grave illud negotium
 In ¹ domum deferri
 Trans promontorii clivos.
 Ibi nobilis ille comitatus
 Toto die antemeridiano
 Mæstus animi sedebat
 Clypeis instructus.
 . . . in expectatione
 Finis diei
 Et reditus
 Amati viri.
 Parum silebat
 Nova nuntia*

¹ or *urbem*, literally, *locum septum*.

^a 'Beȝa.' I cannot satisfy myself as to the meaning of this word. Thorke-
 lin connects it with the former line (which violates the metre and allitera-
 tion), and construes it *brachio*. Its usual meaning is a bow, a ring, or cir-
 clet, (any thing *bent*). Can it be used metaphorically (as *corona* in Latin) for
 an assembly or crowd? Lye gives 'Beȝæ,' from a Cambridge MS. of St. Mat-
 thew, *invenit*. This would also make sense of the passage.

Se ðe næs gerað,
 Ac he soðlice
 Sægde ofer ealle :
 “ Nu is wilgeofa
 Wedra leoda
 Dryhten Geata
 Deað-bedde fæst,
 Wunað wæl-reste
 Wyrmes dædum.
 Hym on efn ligeð
 Ealdor gewinna
 Siex bennum seoc ;
 Sweorde ne meahte
 On ðam aglæcean
 Ænige ðinga
 Wunde gewyrcean.
 Wiglaf siteð
 Ofer Beowulfe,
 Byre Wighstanes,
 Eorl ofer oðrum
 Unlifigendum.”

*Is qui promontorium tenebat,
 At apertè
 Dixit coram omnibus :
 “ Nunc est munificus
 Æolicæ gentis
 Rex Gothorum
 Lecto mortis affixus,
 Jacet cæde sopitus
 Serpentis facinore.
 Simul cum eo jacet
 Antiquus hostis (Draco)
 Seaxi vulnere confectus ;
 Ens non potuit
 In eum infandum
 Ullo modo
 Vulnus infligere.
 Wiglafus sedet
 Super Beowulfum,
 Filius Wihstani,
 Dux super alium
 Vitâ privatum.”*

XLI. [p. 76, l. 19.]

“ Me is ofost betost
 Dæt we Deod-cyning
 Dær sceawian
 And ðone gebringan
 Ðe us beagas geaf
 On að fære.

* * * *

Ac ðær is maðma hord,

*“ Mihi videtur celerrimum op-
 timum
 Ut nos populi regem
 Ibi intueamur
 Et tunc deducamus
 Qui nobis armillas dedit
 In obsequium juramento confir-
 matum.*

* * * *

Et ibi est thesaurus,

Gold untime	<i>Aurum innumerabile</i>
Grimme ¹ zecea p. a. d	<i>Tetri (Draconis)</i>
And nu æt siðestan	<i>Et nunc sub fine</i>
Sylfes feore	<i>Vitæ suæ</i>
Beagas ² . . . te.	<i>Armillas</i>
Ða sceal brond fretan	<i>Nunc eum flamma devorabit</i>
Æled ðeccean.	<i>Ignis involvet.</i>
Nalles Eorl wezan	<i>Neque Dux arma</i>
Muððum to gemyndum,	<i>Luctus in memoriam,</i>
Ne mægð scyne	<i>Neque virgo formosa</i>
Habban on healse	<i>Gestabit in collo</i>
Hring weorðunge ;	<i>Monile pretiosum ;</i>
Ac sceal geomor mod	<i>Sed erit mæsta animi</i>
Golde bereafod ;	<i>Aurum exuta ;</i>
³ Oft nalles æne	<i>Neque minus (ritu lugentis)</i>
Elland tredan.	<i>Hospes incedet.</i>
Nu se herewisa	<i>Nunc bellator princeps</i>
Hleahtor alezde	<i>Lætitiam deposuit</i>
Gamen and gleodream.	<i>Hilaritatem et gaudium.</i>
⁴ Forðon sceall garwesan	<i>Ergo telum erit</i>
Monig morgen	<i>Multo mane</i>
Ceald mundum bewunden	<i>Frigidis manibus constrictum</i>
Hæfen on handa.	<i>Elevatum in dextrâ.</i>
Nalles hearpan swez	<i>Neque citharæ vox</i>

¹ Perhaps 'zecearfod,' *obtruncati*.

² Perhaps 'gifte,' *dedit*.

³ I am by no means clear that I have given correctly even the general sense of this distich. Thorkelin's *Sæpe sola exul vagabitur* has, however, no intelligible reference to the context.

⁴ These four lines are somewhat obscure, and I am by no means certain that I have rendered them correctly. Can they refer to the human or gladiatorial sacrifices which are thought by some to have accompanied the funeral rites of the pagan Northmen? See *Cluverii Germ. Ant.* lib. 1. c. 53. *Edda Sæm.* vol. 2. pag. 241 & 283.

Wigend weccæan.
 Ac se wonna hrefn
 Fus ofer fægum
 Fela reordian.
 Earne secgan
 Hu him æt æte speow
 Ðenden he wið wulf
 Wæl reafode.

* * * *

Se wæs fiftiges
 Fot gemearces
 Long on legerc.

Militem excitabit.
Sed ater corvus
Alacer super moribundos
Frequens obstrepet.
Aquila dicet
Ut in convivio sibi cesserit
Ubi cum lupo
Cædem depavit."

* * * *

Is (Draco) erat quinquaginta
Pedum mensurâ
Longus in cubili.

XLIII. [p. 78, l. 15.]

Him ða geziredan
 Geata leode
 Ad on eorðan
 Unwaclicne,
 Helm behonzen,
 Hilde bordum,
 Beorhtum byrnum,
 Swa he bena wæs.
 Alegdon ða to middes
 Mærne ðeoden,
 Hæleð hiofende
 Hlaford leofne.
 Ongunnon ða on beorge
 Bæl-fyra mæst
 Wigend weccan.
 Wud wrec astah
 Sweart ¹ of swic ðole.

Illi (Beowulfo) tunc erexerunt
Gothica gens
Tumulum in terrâ
Strenuè,
Galeam suspendebant,
Bellicum clypeum,
Splendidam loricam,
Uti jusserat.
Collocabant tunc in medio
Magnum principem,
Milites lugentes
Dominum dilectum.
Inceperunt tunc in tumulo
Ignem rogi maximum
Milites excitare.
Ligni fumus ascendit
Ater

¹ 'of swic ðole.' Of these words I can make nothing intelligible; nor can I con-

* * * *

Wind blond zelæg
 Oð ðæt he ða banhus
 Gebrocen hæfde
 Hat on hreðre.
 Higum unrote
 Mod-ceare mændon
 Mondryhtnes cwælm.
 Swylce giomorgyd
 at meowle

* * * *

Heofon rece sealg
 Geweorhdon ða
 Wedra leode.
 . . . seo on lide
 Se wæs hea and brad,
 Eðlidenðum
 Wide to syne.
 And becn bredon
 On tyn dagum,
 Beadu rofis
 Becn bronda
 Be wealle beworhton.

* * * *

Swa begnornodon
 Geata leode

* * * *

*Ventus quiescebat
 Donec osseam domum
 Disruperat
 Calor in pectore.
 Mente tristes
 Animo solliciti lugebant
 Regis necem.
 Tanquam neniis
 mulier.*

* * * *

*Altum ædificium
 Exstruebant statim
 Æolica gens.
 . . . illud ad mare
 Erat altum ac latum,
 Navigantibus
 Latè videndum.
 Et ignem ampliabant
 Per decem dies,
 Jussu principis
 Ignem pyræ
 Ad murum erigebant.*

* * * *

*Ita lugebant
 Gothica gens*

strue to my own satisfaction the two lines which follow them in the original,—they are therefore omitted. A trifling alteration would give ‘Sweart of swio-tole,’ *Niger e claro (igne sc.)*, which would be sufficiently in the character of Saxon phraseology. But we are as yet too scantily acquainted with the language, especially with its poetical forms, to venture unhesitatingly upon conjectural emendation. Were it allowable, I should be disposed to read in the next line ‘brond’ for ‘blond,’ and to render it *Ventus pyræ incubuit*.

Hlafordes . . . re . .
Heorð-geneatas
Cwædon ðæt he wære
Worold cyningnes
Mannum mildust,
And mond rærust,
Leodum liðost,
And leof ðeornost.

Principis (interitum?) . .
Familiares
Dicebant, quod erat
E mundi regibus
Hominibus mitissimus,
Et manu fortissimus,
Populo facillimus,
Et amoris cupidissimus.



COLLATION

OF THE COPENHAGEN EDITION OF BEOWULF

WITH
THE ORIGINAL MANUSCRIPT

PRESERVED IN THE BRITISH MUSEUM.¹

Page.	line.		
3	1	<i>for</i> Hwæt wegar	<i>read</i> † Hwæt we Gar-Dena.
	15	weolcnum	wolcnum.
4	1	Goban	† Gomban.
	6	Donne	Done.
	10	. . . . .	. . ase.
	11	Longe	Lange.
	12	wæs	† ðæs.
	17	eafare	eafera.
	19	maðma	. . . . nna.
	21	fegiftum	feoh-giftum.
	22	ðina	† . . . rme.
5	4	gestæp	† gescæp.

¹ In this Collation, some few readings, in which Thorkelin has corrected the oversights of the original scribe, are omitted. Some variations, so trifling as not in any way to affect the sense (as Halfdene for Healfdene, Med for Mid, &c.), are unnoticed. Such readings as appear more materially to affect the sense, are distinguished by the mark †. Any attempt to restore the metre, and to correct the version throughout, would have exceeded the bounds, and involved much discussion foreign to the purpose of the present work. This must be left to the labours of the Saxon scholar. It is evident, however, that without a more correct text than that of Thorkelin, those labours must be hopeless. The wish of supplying that deficiency, may perhaps apologize for the occupying, by this Collation, so large a space of a work strictly dedicated to other purposes.

Page. line.

5	8	<i>for</i> waroðe	<i>read</i>	faroðe.
	10	bad		bæd.
6	9	Na læs		Nalas.
	12	Ðonne		Ðon.
	13	Ða		Ðe.
	18	geðenne		.. enne d.
	19	Hea — heofod		Heah — heafod.
	21	Geofon — garsæg		Geafon — garsecg.
7	6	Fædor		Fæder.
	8	aft.		eft.
	11	Gamul — ġuð reow	†	Gamo — Guðreow.
	15	wocon		wocun.
	16	Weorada		Weoroda.
	19	ðæt Elan		ƿ elan.
	20	Scyfinġas		Scylfinġas.
	23	Here sped ġywen	†	Here-sped ġyfen.
	24	worðmynd		weorðmynd.
	25	} - - - -		ƿ him his winē-magas.
	26			
8	1	Oð ðe		Oðð ƿ . . . ġeweox.
	9	ġefrimon		ġefrunon.
	12	Geonġom		Geonġum.
	26	ðis		his.
9	2	Sint	†	Sinc.
	7	længe		lenġe.
	10	{ — wælne		10 — wæl-niðe.
	11	{ Ðe —		
	26	worh		we . .
	27	wong		wang.
10	1	ġebuġeð		bebuġeð.
	2	hræðig		hreðig.
	19	Grændel		Grendel.
	20	Mære stapa	†	Mære mearc-stapa.

Page. line.

10	25	for	weardode	read	† weardode hwile.
11	1	{	— gewræcte		... gewræc
	2	{	Drihten	†	Ece Drihten.
	9		uncydras	†	Untydras.
	11		Eotnas		Eotenas.
	13		gigantas	gi s.	
	17		Geweat		Gewat.
	24		gedricht		gedriht.
12	12		neosian		neosan.
	13		on uhtan	†	onuhtan (<i>conspiciæ</i>).
	15	{	Grændles gud	15 †	Grendles gud-cræft (<i>insidiæ</i>).
	16	{	Cræft		
	25		wæs		ðæs.
13	1		langsum		longsum.
	3		Fyrst acymb	{ 2 — first	
				{ 3 Ac ymb.	
	11		eaðfynðe		eaðfynde.
14	4		Siðra		Sidra.
	5		weard		wearð.
	19	{		20 †	Ne ðær nænig witena
	to				Wenan ðorfte
	23				Beorhtre bote
					To banum folnum
					..... Æglæca.
15	11		sele		selu.
	13	{	— gif	13 †	gif-stol (<i>gratiæ sedem</i>).
	14	{	Stol —		
16	5		ðeoð		ðeod.
	7		Hedenra		Hæðenra.
	14		Godne hie huru		G ie huru . . . e.
	16		Hercan		Herian.
	18		Ða bið ðam	†	Wa bið ðam (<i>Va illis</i>).

Page. line.

16	26	<i>for</i> seccian	<i>read</i>	secean.
17	3	sead		seað (<i>coquebat</i>).
	7	langsum		longsum.
	13	mið		mid.
	14	dæða		dæda.
	16	strængest		strengest.
18	6	Ðeah		. . . h.
	7	— forne		. . . . .
	13	mighte		mihte.
	16	wisaðe		wisade.
	27	barm		bearm.
19	7	Fann heals	†	Famig-heals.
	8	umb		ymb.
	9	Oðeres		Oðres.
	14	Brun clif		Brim (<i>i</i>)-clifu
	22	seldon		sældon.
20	12	Wie Ʒeridan	†	WicƷe ridan.
	19	wereðe		werde.
	25	And wearde	†	Ægwearde. (¹ N. T.)
21	4	Lid hebbende	†	Lind hæbbende.
	21	Las		Leas.
22	4	scyld esta	†	Se yldesta.
23	4	ærenðe		ærende.
24	12	scylðwiga		scyldwiga.
25	9	Halge diged		Hal gediged.
	12	Seo modo	†	Seomode (<i>manebat</i>).
	13	Siðfædmed		Sidfæðmed.
	15	scionum	†	Scionon.
	19	Ferch		Ferh.

¹ I have added the letters (N.T.) to such errata as are noticed in Dr. Thorkelin's list. That list is, however, for the most part, more incorrect than even his text.

Page. line.

25	26	<i>for</i> væs	<i>read</i>	† wæs.
26	9	Gegnom		Gegnum.
	14	alwolda		alwalda.
27	4	geatawum		geatwum.
	20	magas		mecgas.
	22	fere ge ad		ferigeað.
28	5	Ven		Wen.
	6	{ — na		
	7	{ Læs — wrec	7	Nalles — wræc.
	25	swo		swa.
29	24	{ — driht	24	† drihtne.
	25	{ Nu		
31	25	Ham		† Hat.
32	3	Wordin ne		† Wordinne. ¹
	13	meowrum		† in eowrum.
	21	wica		† rica.
34	13	ydum		yðum.
	14	mihtes		† nihtes.
	16	ðrec		† wræc.
35	3	Feorme		† Freo-wine.
	13	geræcceð		† ne ræcceð.
	22	feaonde		feonde.
37	7	Geslog		Gesloh.
	19	fussum		† furðum.
38	7	Eal ðe		† Ealde.
	20	mæc		mæg.
	21	sæcadan		† sceadan.
39	4	tið		tid.
	6	dag		dæg.

¹ I have preserved this reading of the MS., though probably corrupt. The distich which contains it has, in its present state, no alliteration. It is possible that two lines may have been omitted by the scribe.

Page. line.

39	13	<i>for unto</i>	<i>read</i>	nu to.
	15	sægu		secgu.
	22	eadon		eodon.
	23	dealle		† dealde.
	24	behold		beheold.
	26	eolowæge		ealowæge.
40	2	hæledæ		hæleda.
	5	maleode		† maðelode. (N. T.)
	21	breccan		brecan.
41	3	mic		inc.
	16	niht		niht.
	24	¹ Swæsne		† Swæsne ✠ (<i>the Runic abbreviation for eðel.</i>)
42	6	Wyr̥s ange ðingia		† Wyr̥san gethingia.
	19	Sæcdest		Sægdest.
43	8	wit		wið.
	9	Weorian		Werian.
44	6	teach		teah.
45	23	Niceras ni ge ne		† Nicras nigene, (<i>Monstra novem.</i>)
48	10	Gehynde		† Gehyrde.
	14	Heleahtan		† Hleahtor.
	15	Swysode		Swynsode.
49	11	hoe		hio.
	25	weal hreon		† Wealhðeow.
50	10	Feord		† Feond.
53	11	anhefe		† anhere.
	14	nelle		† hine.
	22	he ðe		ðe he.
54	4	Ða		Swa.

¹ There is evidently a word wanting here to fill up the metre, for which in the MS. there is a space of about three letters vacant, and the cypher.

Page. line.

54	10	for rine	read	† rinc.
	24	weofu		gewofu.
55	6	{ — ride	6	† — sideferth.
	7			
		{ Ferhð.		
56	6	ðæs he		ðæs ðe he
	23	folmum — <i>and lacuna</i>	†	folmum . . . man.
		<i>of two verses.</i>		
	24	Bræd ða bealo		Onbræd bealo.
	25	He		Ða he.
59	24	Ðidre		widre.
60	10	wen		ren.
	28	a mið		amid.
61	8	geneahte		geneahhe.
	12	fealle		wealle.
	18	— heond	19	heold.
	19	— fæste		to fæste.
62	7	wolda		wolde.
	16	gehwones		gehwone.
	22	billanan	†	billa nan.
63	12	selic homa	†	se lichoma.
	22	dohd		dohl. (N. T.)
	23	Seo now		Seonowe.
65	14	Læðes		Lathes.
	26	bolde		blode.
66	2	gespring		geswing.
67	14	cyðe		cuðe.
	22	So ðe		Soðe.
68	11	wite la	†	fitela.
69	4	wite la		fitela.
	15	ðonne	†	dome.
70	4	forlaten		forlacen.
	23	Scyldinga	✠	(eðel). Scyldinga.
71	17	Med ostic gemæt	†	Medo-stig gemæt.

Page. line.

71	18	<i>for</i> Mæg ðah ose <i>read</i>	Mægða hose.
73	7	gebyrod	gebyrdo.
	23	Dæðum	dædum.
74	6	Eaflod	Eafod.
	13	calmum	clammum.
75	3	— swa	— swaðeah.
	20	sprecce	spræce.
76	6	Him	þ him.
	12	hatem	haten. (N. T.)
77	3	— <i>Insert after 3. + 4</i>	Ealles unsund.
78	5	— mag al	— magas.
	11	facen	....
	26	Feohlsifte	Feohgifte. (N. T.)
79	10	Wisum	Wirum.
	14	scewðan	sceð. an.
81	6	nerne	nefine.
82	20	Hoters	Hoces.
84	7	unwlitme	unflitme.
85	19	and	on.
	26	Hlaw ælan	Hafelan.
86	9	Nesian freondom	Neosian freondum.
	15	winnel	finnel.
89	9	eðrum	oðrum.
	15	trowode	treowde.
90	5	ne	nu.
92	6	Wealh	Fealh.
93	26	Wind weard	Wind-geard.
94	9	hold	hol.
	28	he	hie.
95	22	manne dryht	mandryhtne.
96	16	wis	wif.
	21	gewearð	wearð.
97	7	Wæccendre	Wæccendne.

Page. line.

97	16	for A ðe	read Are.
	23	Detha	Deað.
98	15	geðywen	geðuren.
99	24	— inwit unne	in wicun.
	25	Wæs	Ne wæs.
	26	he	hie.
100	4	ðegum	ðegn.
	5	Lifigendne	† Unlifigendne.
	15	snoter abad	snotera bad.
	16	alwealda	alfwealda (MS. <i>perperam</i>).
	22	seale	stale.
101	15	Haw elan ferodon	† Hafelan weredon.
	24	æsc	† æse.
102	18	sint	† sinc.
103	10	earnī	† earm.
	11	weris	weres.
	16	nemdod	nemnod.
	21	Dyrna	Dyrnra.
104	20	Geflyme	Geflymed.
	21	Feor	Feorh.
105	2	lyst	† lyft.
	3	restað	† reotað.
	6	Earð git ne con	† Earðgitne const.
	15	Wundini goldi	Wundun golde.
106	3	gumean	gumena.
107	11	Sawel	Sawol.
	21	Niton husa	† Nicor-husa (<i>monstrorum habitacula</i>).
	22	— fea ras um	† feara sum (<i>quatuor aliquos</i>).
108	8	getholinne	getholianne.
	10	On tyð	† Oncyð (<i>ignotus</i>).
	13	Heawelan	† Hafelan.
	24	Cun man	Cunnian (?)

Page. line.

108	26	<i>for</i> Incras	<i>read</i> † Niceras.
109	13	stæl	stræl.
	18	ofer	eofer.
110	1	Mearu	Mearn.
	17	wraðum	† wrasnum.
111	23	Selfan.	Selran.
	24	nedor ste	† ne dorste, (<i>non audebat</i>).
	27	Driht scyre	† Driht-scype, (<i>Virtutem</i>).
112	12	No	Nu.
	14	gespræcon	geospræcon.
	19	stole	stæle.
114	12	ærm gestod	ær ingescod.
	13	Hal anlice	Halan . . . lice.
	27	specte	swecte.
115	16	wyr cenne	wyrgenne. (N.T.)
	23	Grædic	Grædig.
116	4	gescæw	gescær.
	5	Fæger	Fæges.
	26	mearu	mearn.
118	22	frea	freea (?)
120	6	Fyf cyne	Fyftyne.
	17	gestod	gescod.
121	13	adreoten	abreoten.
122	3	licost	gelicost.
	4	fortes	forstes.
	6	waras	† rapas.
	15	Hawelan	Hafelan.
123	2	Acne	Eacne.
	16	— hyne	— hi hyne.
	18	on — hrofan	of — hroran.
	21	drusode	drusade.
125	1	wræðe	† wræðlic.
126	2	Wingea	Winigea.

Page.	line.		
126	20	<i>for</i> ðinna sæga	<i>read</i> ðinra secga.
127	11	heor	heort.
	13	Morðes	Morðres.
	19	stede nigge	† ste . . deniga.
128	15	Wreowen	Wreoðen.
	22	eald	eald. \mathfrak{X} (ethel) ¹
129	1	gewyldum	geðyldum.
	28	Eawedum	Eafedum
130	25	modge ðon.	mod-geðonc
133	4	selfe	selre.
	12	Eafoðes	Eafoðes.
	22	Beað	Deað.
	26	hic	hig.
134	20	gestarede	† starige.
135	8	Moðan	Niowan.
	14	metes	gemetes.
	22	beweocene	beweotene.
137	12	seczan	secan.
139	5	guma	guman.
142	1	Aged	Agen (?)
	10	stod	scod.
143	25	Gecwæfde	Getwæfde.
	26	fanug	famig.
147	13	orra	† offa.
148	4	Sige	Sigel.
	9	ongen ðeoes	Ongenðeoes, (<i>Ongentheowi</i>).
149	1	Iððan	. . . ððan, (q. if Syððan).
	6	hide	side.
	10	Hie	Hæ.

¹ The Editor is indebted to Mr. Price for pointing out the value of this Rune here and elsewhere occurring.

Page. line.

150	19	<i>for</i> {	Fyra hwylce	<i>read</i> {	Fyra hwylce . .
	20		.....		<i>lacuna nulla.</i>
153	19		grim . . . fa		grim sefa (?)
154	4		Dyre		Dyre iren.
		5 <i>after</i>	Dene	<i>insert</i> {	Slogon weoldon
					Wælstowe syððan.
	17	<i>for</i>	Mæle		Mæla.
	19		— ðæt		— ðæt sæl.
	26	<i>after</i>	wigende		<i>lacuna nulla.</i>
	28	<i>for</i> —	oro cene		brocene (?)
155	18		hwam		hwan.
	26		Wæl	†	Sæl.
	29		Feor		Feorh.
157	11		leosade		losade.
158	3		rechtlice		rehtlice.
	22		Mode		Niode (?)
159	28		hreo		hreo.
	29		geðing	†	geðring.
160	18		fæde		fæge. (N.T.)
161	4		On sylfes		On . . ne sylfes (myne?)
	10		Ic		Ðic (?)
	20		scealde		sealde. (N.T.)
	24		ærest		ærënd (?)
163	6		. . . syððan	†	Hyre syððan.
	7		ðego		ðege.
	8		Gebreost		Breost.
	22		Wean	†	Hean.
164	13		sincmaðm ðum	†	sincmaððum.
165	1		hlænnum	†	hlammum.
	20		Oð ðæt ongan		Oððe . . on ongan
	23	}	— — on hea	}	— on hea . l . l . (hea clifu ?)
	24		.....	
	25		Hord		Hord.—

Page. line.

166	1	<i>for</i> Thær on innan giong	<i>read</i> Thær on innan giong
	2	.....	2 Niða nat . . . hæðnum.
	3	Niða nat	3 Horde hond . . . sinc fa.
	4	. . . hæthnum horde	
	5	Hond	
	6	Since fah	
	10	.....	. . . . ð . . . ð
	12	sie	— sie . ð . . .
	16	weoldum	geweoldum.
	18	— . . rege	} — fære geceod (?)
	19	Sceod	
	24	.....	. . . . . ðea . . .
	26	Weall	Wea . . secg syn . . sig.
167	2	Ðæt ðam	Ðæt . . . ðam.
	4	sceapen	sceapian (?)
	5	.....	<i>Dele.</i>
	7	.....	† Sinc æt (symle?)
	11	— gearda	} — geardagum.
	12	Gum	
	24	ðær	ðæs.
168	14	hi	hit.
	22	Dræmna hiwa	Dream . . ah hwa.
			Æfter beor . in
169	11	Æfter wigfruman	{ Ne mæg byrnan hring Æfter wigfruman.
	13	heals sines	† healf . . . næs.
	14	Hear wan	† Hearpan.
170	2	steaða seceð	Sceapa
			Opene standum
			Feðe byrnende
			Beorgas seceð.
	12	wihte	wihte d . . .

Page. line.

170	13	Hic lacuna incidit quæ <i>XV versibus</i> * respondet absenti- bus.	† * <i>Tribus litteris; quod supra</i> <i>notavimus.</i>
	22	— sæged	† — wæge.
171	7	— geniwat	geniwad.
	8	Stond	Stone.
	22	— on	† on swefod.
172	26	— gifau	gifan. (N.T.)
174	2	— him	† — ham.
	3	— selst	selost.
175	6	— ðend	— . . . ðend.
176	19	. . . Geatwa	Geatwa.
	20	holme	} 20 — holme . . ig } <i>Lacuna nulla.</i>
	21	- - - - -	
	24	Feðe	. . . feðe (?)
178	3	— forht alden	— forh ealden.
179	24	— cwommað	— cwom
	25	Ðum—	Maððum—
181	4	Sundr	Sundur.
	5	— like	— lice.
	6	No . . Ðon	Noðon.
	7	æðeliges	æðelinges.
182	5	— bestred	— be . . stred.
	6	— heað cyn	† — Heaðcyn, (<i>nom. pro-</i> <i>prium</i>).
183	4	Fymble	Symble.
	20	— hodmannis	† — hodman
	21	Ðær	Nis ðær— (<i>non est</i>).
184	2	— wigstede	— wicstede.
	6	Weal linde	† Weallende.
185	6	— hreosna	— Hreofna, (<i>Rafnis?</i>)
	7	Atolne	Eato . . .

Page. line.

186	8	for Eðel earð	read Eard eðel.
	12	— to	— in.
	15	— gecysan	— gecyran.
	21	— wis	— ðis.
187	24	Utgereced	Utgeseceð.
188	12	— hatres	— hattres.
189	9	— scyre	— scype.
190	1	Stod on	Stodan.
	9	Ðeod	Deop
	23	— fricean	— friclan.
191	21	— gescire styndan	— gescipe scyndan.
192	7	— gewat	— gewac.
	9	Bac	Bat.
193	6	— len	— læn.
	9	He	Hwy—(?)
194	3	— waga	† — wiga.
195	4	— onlean	† — onela.
196	2	Gewat	† Gewac.
	12	— geton	† — geheton.
	22	The	The he.
198	9	Urum sceal	† Sceal urum ꝥ.
199	7 }	— bord	† 8 Bord . . . rond byrne.
	8 }	Wið byrne rond	
	20	— heawolan stoð	— heafolan stod.
200	18	Breran	† Biteran.
	24	— eorles	— eorl.
	26	— and cendum	— andcendu.
201	3	Hea wolan	† Heafolan.
	8	Modor	Nioðor (?)
	10	Ðæt	ꝥ ꝥ
203	2	— bleace	— bleate
	5	Gund drogen	† Gedrogen
	6	— wæs	— ða wæs.

Page.	line.		
204	17	<i>for</i> — be areafod	<i>read</i> † — bereafod.
	18	— onof ostic	† — on ofoste.
	23	— fest	— seft (r)
206	20	— holdon	† — hldon.
207	4	— forhogde	† — for horde.
	5	— weallande	— weallende.
	8	— onof ostic	† — on ofoste.
208	7	— swylc	† — swylt.
	12	— gene	— gena.
	26	— bremcingas	† — Brentingas.
209	12	— fyrd	— wyrð.
	14	— sceapte	— sceafte.
	18	Ginfæste	† Gingæste.
210	15	— sceawede	† — scearede.
	16	Homena	Homera.
	21	— lyfde	† — lyfte.
	26	— feoll	— gefeoll.
211	12	Wæccende wearð Dryht maðma dælde Λ ðe	11 † wæccende
			12 Weard onfunde
			13 Buon on beorge
			14 Biowulfes wearð
			15 Dryht maðma dæl
			16 Deaðe.
	24	— ða reðum	† — dareðum.
212	20	— gebete	† — begete.
213	2	— eow	† — eored.
214	14	Londðrihtes	† Londrihtes. (N.T.)
	24	— edwic	† — edwit.
215	10	Wiðer	† Niwra.
216	18	— gehnægðum	† — gehnægdon.
	26	— syððan	— asyððan.
217	7	— hreðlic	† Hreðling (<i>Hretlis filius</i>).
218	10	— gealc	— galg.

Page. line.

218	12	<i>for</i> Freofor	<i>read</i> Frofor.
220	8	Swa	† Swat. (N.T.)
	27	Hares hyrste	† <i>Versus aliunde illatus</i> (v. pag. 221, l. 24) <i>deest in MS.</i>
221	24	Harres	Hares.
	26	.....	† <i>Lacuna prorsus nulla.</i>
	27	....	He..
222	1	Leana leodum	† Leana leodum.
	11	—— locendra	—— locenra.
	16	—— geflugin	† —— geslogon.
	24	—— hawo	—— hafo.
	28		Frean.
223	7	Folced.	† Folcred.
	10	—— ofost	† —— ofost betost.
	20	—— gecea	—— gecea ... d (geccarfoð ?).
	21	.....	† <i>Lacuna nulla.</i>
224	7	Ealland	Elland.
	19	—— reowdian	† —— reordian.
	22	—— herið	† —— he wið.
225	1	Weord	Weorod. (N.T.)
	20	—— lað	—— laðne ..
227	24	Diore	† Diope.
229	12	—— mit	—— mid ... ge.
	15	....	. ut .
	16	Minum	† Cyning minum.
	18	.....	† <i>Lacuna nulla.</i>
	19	and	Is and.
230	3	—— felan	† —— welan.
	10	—— geonge	† —— genoge.
231	16	—— torne	—— corthre (?)
232	4	Læfe	Læne.
	20	—— gegredan	—— gegiredan. (N.T.)
	25	—— brondum	† —— bordum.

Page. line.

233	7	for Bæt	read † Bæl.
	11	Swongende	Swogende.
	13	— brond	— blond.
	20	— giomorgyd	20 giomorgyd
	21	..... under	† at meowle under
	23	Secg	Serg.
	24	..... neah	} 24 † Neahlæs ðæt hio hyre 25 gas.
	25	Ðæt hio hyre	
	26	.....
	27	..... gas	
	28	— wa ...	— wæl.
234	1	... Ylla	Ylla.
	2	— hafda	— h . . a . d.
	6	.....	} 6 † . . seo onlide.
	7	.....
	17	.....	† <i>Lacuna iterum nulla.</i>
	18	Snotre	F . . . Snotre.
235	3	— lifað	— lifað . .
	4	.....	† <i>Lacuna nulla.</i>
	5	— hi	— hi . . .
	6	.....	† <i>Lacuna nulla.</i>
	7	— hlef	— hlæf.
	9	Ætheling	Ætheling
	10	.....	† <i>Lacuna nulla.</i>
	12	.....	† <i>Lacuna nulla.</i>
	13	.....	. . . <i>Lacuna tribus tantum li-</i> <i>teris respondens.</i>
	19	.....	<i>Lacuna nulla.</i>
	21	— gen	} 21 — gen . . bið.
	22	. . . . bið	
236	2	— lac haman	† — lichaman.
	6	—	— . . . re.
	9	— cyning	— cyningnes.

Page. line.

236	10	<i>for Monne</i>	<i>read Mannum.</i>
13	—	<i>leaf</i>	<i>— lof.¹</i>

¹ The Saxon scholar, especially if he refer to the original MS., will, I fear, discover that the present Collation needs in many places both additions and corrections. It will however, I trust, afford a text sufficiently faithful for every essential purpose. Much must still be left to his own conjectural skill, particularly in the interpretation of those expressions which, though printed and indeed frequently written as separate words, are in fact compounds (as 'sigge-hreðig,' p. 10; 'on-uhthan,' 'gud-cræft,' p. 12. &c.). This circumstance has frequently escaped the notice of Thorkelin. It will be necessary also in many cases, even before an attempt is made to translate a passage, that it should be restored to its real metrical arrangement. This will require a proper attention to the alliteration, and an ear practised in the rhythm of Saxon verse. It is needless to point out the numberless instances in which Thorkelin has failed from inattention to the peculiarities of collocation, especially the Parallelism, as I have ventured to term it, by which the poetical diction of our ancestors was distinguished.

NOTES TO BEOWULF.

Page 35. *Warrior Danes.* The country of our hero affords additional grounds for ascribing the poem, in its present dress, to the Dano-Saxon period of our history; perhaps to one of the bards who are known to have graced the court, and shared the patronage of the munificent Canute. In earlier times, the exploits of a Danish chieftain would scarcely have been a popular subject. That the fiction however was, in its original form, of an antiquity considerably more remote, I am still disposed to believe; for the following among other reasons: 1. The poet displays a very intimate knowledge of the history of Jutland during its division into five principalities (Fif-el), that is, before the eighth century. 2. He refers to a northern superstition (see p. 55, and note) as old as the age of Tacitus. 3. If any weight be allowed to the arguments advanced in favour of the antiquity of "The Song of the Traveller," Hrothgar and Hrothwulf must have flourished before the middle of the fifth century; and without the intervention of poetical tradition (evidently the earliest species of northern history), it can hardly be supposed that their memory should have reached the era of Canute. It might be objected, that upon the hypothesis of Beowulf's having actually existed about the year 450, a very considerable length of time must have been required before his adventures would assume the fabulous character which they wear in the poem. That a period, however, far short of five or six centuries would be amply sufficient for this purpose, is proved by the analogy of numberless similar fictions; those, for instance, concerning Regner Lodbrog, and our own Richard the First. 4. The language of the poem, in its present dress, is nearly identical with that of the Exeter Manuscript (expressly stated in Bishop Leofric's deed of gift to be En-

glish). Yet its materials are evidently Danish. Can it be shown that the Danes and Anglo-Saxons of the tenth and eleventh century employed precisely the same dialect? (yet see the Essay on the Danish Tongue annexed to *Gunnlaug's Saga*). On these grounds I am inclined to attribute the *original* Beowulf to the eighth, if not the seventh century. After all, many may be rather disposed to regard the whole story as the mere creature of the Scald's imagination, and to doubt whether there be any tenable grounds for ascribing to it an antiquity higher than that of the only manuscript in which it is extant. It may here be mentioned, that after careful examination, I would refer that manuscript to the eleventh rather than, with Astle and Thorkelin, to the tenth century.

P. 35. *Scaldic literature*. It has been often remarked, that the traditional documents relating to the early history of Denmark are far less numerous than those which illustrate the neighbouring provinces of Sweden and Norway. The Tale of Beowulf evidently belongs to a class perfectly distinct from the mythical or mythico-historical cyclus of the Eddic muse. (See Preface to the 2nd vol. of Sæmund's *Edda*.)

Scefing. I have here ventured to deviate, perhaps rashly, from the version of Thorkelin. The original has 'Oft Scyld Scefing,' which he renders *Sæpe Scyldus Scefides*. A Scyld, however, or Skiold (see Saxo Grammaticus, p. 5), is so constantly placed at the head of the Danish genealogies, that I have considered the word 'Scyld' in this passage as equivalent to 'Scylding,' and 'Scefing,' as his descendant.

Beowulf. It should be noticed that this elder Beowulf appears to have no connection with the hero of the poem.

Scylfings. Skelfr (says the prose Edda) was the name of a war king (Herkonungr). His posterity are called Scylfings, and live on the shores of the Baltic. (Thorkelin, in Ind., who supposes them to be the Sueones of Tacitus.)

P. 36. *Heorot*. See a description and plate of one of these an-

cient mead-halls in *Gunnlaug's Saga*, p. 164. Thorkelin conjectures it to have occupied the site of the present Hioring in the district of Aarlborg.

Of him who first outspread. Thorkelin has noticed the similarity which the song of Iopas in Virgil (*Æn.* i. 740,) offers to that of the Danish bard, as a proof that the original author of *Beowulf* might have been a Pagan. The writer, however, or translator of the poem in its present form, was evidently a Christian, and probably omitted or modified many traces of heathen superstition. The coincidence, however, is very remarkable; unless we suppose the translator to have been acquainted with Roman literature, which is not very probable.

P. 37. *The Grendel.* The explanation given of this name by Thorkelin seems forced. He apprehends that the Saxon translator mistook the original Loki (the evil spirit of the Edda, from Loki, *ignis*) for Loka, *crates*, and rendered it therefore by Grendel (*crates*, *repagulum*, A.S., v. Lye, *in voce* Grendl). If etymology were a safe ground, I should be rather disposed to regard the word as signifying originally "the Captive or Prisoner," whence it might readily come to be used as a synonyme for the evil spirit, and transferred, as the term fiend and others, to all beings supposed to partake of his nature.

Helruna. From 'helan,' *celare* (whence Hell,) and 'runa,' *litera*, seems to afford the most plausible etymology of the celebrated Alrunæ. See Keysler 371, &c. and others. These powerful Runes are enumerated in the *Brynhildar Quida* (*Edda*, vol. 2. p. 195-6-7).

Jutes Ylfes and Orcneas. Eotenes, the Jotna of the *Volu-spa*, and the Etins of our early romancers and ballad-writers (see Scott's *Sir Tristrem* 344, and Jamieson's *Sc. D. in voce* 'Eyttin'). I have translated Jutes and Geates, Goths, on the authority of Thorkelin. The Ylfes, our own Elves, are the Alfr of Eddic mythology—the remains also, in the opinion of the northern antiquaries (see Alfr in the Glossary to *Edda*, vol. 2), of some other aboriginal tribe. The Orcneas I do not recollect to have met with elsewhere under this

disreputable character. Can they be the early inhabitants of the Orkney Islands? Grendel evidently belongs to the same class of semi-mythological personages as the Polyphemus, and the Cacus and the Πιτυοκαμπτης (see Plutarch. in *V. Thes.*) of classical antiquity. In later ages, a Highlander, an American Indian, or even a runaway Negro, have assumed, in the eyes of their more civilized neighbours, the same aspect of terror and mystery.

P. 39. *Whence and what.* Compare Hom. *Odyss.* Γ. 71.

ὦ ξεῖνοι, τίνες ἐσέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τί κατὰ πρῆξιν, ἦ μαψιδίως ἀλάλησθε
 Οἰά τε ληϊστῆρες ὑπεῖρ ἄλλα; τοί γ' ἀλόωνται
 Ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες.

Soonest were best. Compare *Odyss.* Θ. 548.

Τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν,
 Ὅ, τι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.
 Εἰπ' ὄνομ' ὅ, τι σε κεῖθι κάλεον μήτηρ τε πατήρ τε,
 Ἄλλοι θ' οἱ κατὰ ἅστυ καὶ οἱ περιναιετάουσι.
 Εἰπέ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε·

P. 41. *Of the well heven stone.* Thus Homer characterizes Athens as *ευρυαγυια*, and describes the *Αγορη* of the Phæacians as being

Ῥυτοῖσι λάεσσι κατωρυχέεσσ' ἀραρυῖα. *Od.* Ζ. 267.

P. 42. *Vendelic race.* This tribe occupied, in the reign of Charlemagne, the northern extremity of Jutland (see D'Anville's Map).

P. 43. *Homeric heroes.* Compare *Odyss.* Ι. 19.

Εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 Ἀνθρώποισι μέλω, καί μιν κλέος οὐρανὸν ἵκει.

P. 44. *Unsorrowing.* It is said by Pomp. Mela, that the Getæ rejoiced rather than mourned at the death of their friends (see

Keysler, 132). I have met with the expression of a similar feeling in some other Northern remains, but have lost the reference. It would be indeed a natural result of the belief that all who fell in battle were immediately received into Valhalla.

44. *By Weland's art.* Compare *Odyss. H.* 93. Of the traditions concerning Weland more will be said in a succeeding article.

P. 44. *Hunferth.* This mode of trying the courage and talent of a stranger seems to have been not uncommon in the ruder ages. The behaviour of the son of Alcinous to Ulysses (*Odyss. θ.* 159,) is much in the same character. Thorkelin (*Ind. v.* 'Contentiones') refers to *Gunnlaug's Saga*, p. 71, and the note attached. Though Hunferth's own courage is stated to be problematical, he does not appear to have been regarded in the same contemptible light with the Homeric Thersites. Beowulf himself, as we shall see hereafter, presents him with a sword. Thus Sinfroth (see *Handingsbana. Edda*, vol. 2. p. 73,) is praised for a like talent.

Er svara kunni	<i>Is responsa callebat</i>
Or við auðlinga	<i>Et cum nobilibus</i>
Orðom scripta.	<i>Verborum altercationem.</i>

His *flyting* with Gudmund is a curious and much coarser specimen in its kind than that of Hunferth.

[*Additional Note by the Editor.*

P. 49. *The subject of his Song is little more than barely indicated.* A Danish critic, Mr. Grundtvig, has with much sagacity pointed out, in the song thus briefly recited, an allusion to the achievements of one of the principal heroes of the cycle of romance common to the *Edda* and *Volsunga Saga* of the North, and the *Nibelungen* of early German poetry. The story here recorded really relates to Sigmund Wælsing—the father of the Eddaic Sigurdr Volsungr—to whom, according to that version of the story, the

slaughter of the dragon ascribed by the Saxon poet to the parent is transferred. The corrupt text of Thorkelin, who reads (p. 68)

Ðæt he framsige
Munde secgan,

instead of

Ðæt he fram Sigemunde
Secgan hyrde—

at first concealed this allusion, and rendered the whole passage unintelligible. I refer to the equally amusing and learned Preface to the new edition of Warton's *History of English Poetry*, p. 94, for some further and interesting observations on this passage.

P. 50. *Frisians, a Finnish tribe.* Thus in The Song of the Traveller we have 'Finfolc Fresna cynne.' (p. 13. 1, 2.) It should however be stated, that the obscurity which pervades the whole of this episode is considerable; and that Thorkelin (perhaps with justice) considers the term 'Fin' as the proper, and not the generic name of the Frisian leader.

[*Addendum by the Editor.* Thorkelin is undoubtedly right in considering Fin as a proper name. The passage cited from The Song of the Traveller ought to be read 'Fin Folcwalding, Fresna cynne.' 'Fin, the son of Folcwald (who also is mentioned in Beowulf as 'Folcwalda'), ruled over the Frisian race.' The ingenious scholar who has conducted the new edition of Warton's *History of English Poetry* has satisfactorily proved the subject of this episode to be identical with that of the fragment on the battle of Finsburh (published in the Appendix to the present work). He remarks that in Beowulf the actors are Fin, Hnæf, Hengest, Guthlaf and Oslaf. In the fragment the same names occur, with the substitution of Ordlaef for Oslaf; the scene in either piece is Finnesham or Finnesburh, the residence of the before-mentioned Fin—who, as we have seen, is also mentioned in The Song of the

Traveller. He considers it probable that in these lines we have an allusion to the founder of the kingdom of Kent, and not to a purely fabulous personage of the same name; and he inquires whether Fin may have been a Celt, and whether the Gaelic antiquaries *can* connect him with any Erse sovereign bearing this name. But I must confess myself far from satisfied of an identity which seems to have nothing beyond a mere appellative, so likely from its derivation to have been common, to support it; nor can I concur in the challenge thrown out to Gaelic antiquaries, who assuredly *can* connect together many more persons and things than were ever so united in sober history.]

P. 51. *Hrothgar with Hrothulf*. See The Song of the Traveller, p. 14. l. 89.

P. 52. *The most splendid collar*. This is described as 'Bro-singa mene' (q. d. a blazing or bright collar), the Eddic name for the necklace of Freya. If I understand the passage, the ornament in question is said to have belonged formerly to Hermanric—to have been given afterwards by Beowulf to Higelac, and worn by him for the last time when he fell in battle with the Frisians. It is described as set with precious stones (Eorclan-stanas).

P. 52. *Evil-minded woman*. The original expression is stronger and more remarkable, 'gallovs-minded' (galga-mod).

P. 55. *Monsters of the Flood*. Orig. 'Nicerās'—the Neckar and Nicker of later fabulists. (See Keysler, 261, and Jamieson's *Dict.* art. *Nicneven*.) Thorkelin regards them as sea-horses or nags.

55. *The savage boar's rude semblance*. Thus at p. 85, ed. Thork. in describing the army of the Scylding, the poet tells us

Wæs æð zesyne

Swat-fah syrc,

Swin eal gylden

Eofer iren heard.

Erat facilis visu

Sanguine madens lorica,

Aper auro obductus

Super ferrum (galeam) durum.

This appears to have been among the earliest superstitions of the Gothic tribes. "*Matrem Deūm venerantur; insigne superstition-*

nis formas Aprorum gestant ; Id pro armis omnique tutelâ securum Deæ cultorem etiam inter hostes præstat." Tacit. *M. G. de Æstiis*. (See Keyser, 158-9, and the Glossary to Edda, vol. 1, under Hildisvini.) In the Saga of Hrolfe Kraka, the traitor Adils has an enchanted boar for his defence, and an amulet in the form of a ring named Soya-Gris (Sweden's Boar).

[Here the copy transcribed by the late Author for the press terminated : but there were also extant some scattered references indicating the subjects which he had further intended to illustrate. These have been thrown together by the Editor into the following additional notes.]

P. 56. *His good sword Hrunting*. We may compare with this description that preserved by Snorro of the sword presented to the young Haco by king Athelstan (*Harald Harfagers Saga*, c. 43). It had a handle of gold, and an edge so keenly tempered that it could cleave a millstone with ease ; whence it was named 'Quern biter.'

P. 57. *A wondrous brand*. The well-known Tyrfing, reclaimed by the adventurous Hervor from her father's sepulchre, was a weapon resembling this in its history and properties. See *Hervarar Saga*.

P. 62. *Gold-enwreathed prow*. One of the most remarkable vessels of Northern romance was that bestowed by the enchantress Brana (whose story resembles that of Medea) on Halfdan. (See *Halfdans Saga*, c. 12, in *Nordiska Kiampa Dater*.) "Then," said Brana, "that ship will I give thee, Halfdan. I have spent the winter in its construction—it shall convey thee with a favourable breeze wherever thou wouldest sail—it is a dragon-shaped bark, and shall be called Skranti."

P. 65. *The fire-drake came*. This race of reptiles, formed doubtless by a poetical exaggeration of the real attributes of the

larger serpents inhabiting southern Asia (the cradle at once of the original colonists of Europe and of the original materials of those fictions which subsequent ages have but re-produced under varied combinations), has ever constituted a prominent feature in romantic narrative. The names by which it is described in the present poem are 'Wyrn' and 'Draca,' with the compounds 'Fir-draca' (the fire-drake), 'Eorth-draca' (the earth-drake), 'Eorth-scrafta' (the digger of the earth); and the epithets derived from its imputed habits, 'hordes weard' (the guardian of the treasure), and 'beorges weard' (the guardian of the mountain). Names evidently derived from the same roots are found in all the Teutonic dialects, and indeed in most of that larger group of cognate languages which has been denominated Indo-European. Thus we have the Icelandic 'Ormr' and 'Dreka,' the German 'Wurm' and 'Drach,' the Latin 'Vermis' and 'Draco,' the Greek 'δρακων,' the Celtic 'Draig'—and the Persian 'Kirim.' Nor were the names alone of these monsters identical. The fictions of classical and Gothic antiquity agree equally in their general attributes, and particularly in that (more remarkable, perhaps, because underived from any natural reference to their actually existing prototypes) which assigns to them the custody of hidden treasures. This is obvious in the dragon-guardians of the golden fleece, and of the fruit of the Hesperidæ. Indeed, the idea was proverbially familiar; thus Martial (lib. 12. Ep. 45.) reproaches a miser in the following terms,

Incubasque gaze

*Ut magnus draco quem canunt poetæ
Custodem Scythici fuisse luci.*

And Phædrus puts a similar application (lib. 4. Fab. 19.) into the mouth of the fox, who, in digging its earth,

*Pervenit ad draconis speluncam ultimam,
Custodiebat qui thesauros abditos.*

The griffons watching the gold ravished from them by the Arimaspi

is a tale of the same class. In the romantic fictions of Persia combats between heroes and dragons often occur. In the wars of that nation with the Roman empire we read of the 'Persici dracones' among its military standards: hence in the lower ages of the empire they were adopted by the Romans themselves, and thus probably introduced among the Britons, whose Pendragon is said to have derived his title from their use.

Belzoni found a similar tradition, of a serpent watching over an hoarded treasure, prevalent near the cataracts of the Nile at Assouan.

But it is in the school of Northern fiction that these traits are most prominently developed, and in this quarter Saxo Grammaticus (lib. 2) has especially localized it.

*Insula nonlonge est præmollihus edita clivis
Collibus æra tegens et opimæ conscia prædæ;
Hic tenet eximium, montis possessor, acervum
Implicitus gyris Serpens, crebrisque reflexus
Orbibus et caudæ sinuosa volumina ducens,
Multiplicesque agitans spiras virusque profundens.*

The story of the slaughter of one of these animals (or rather of Fafner transformed into that shape) by Sigmund the Wælsing, has been already mentioned as the subject of the song introduced by the Scop in Canto XIV. of this poem. This adventure, as transferred to his descendant Sigurdr Volsungr, constitutes the foundation of the principal cyclus of romantic story contained in the Edda. In the Sigurdar Quida will be found a description of the conflict of the hero and the monster—of his den and of its treasures,—among which were the helm of terror (Ægishialmr)—resembling in the panic it struck into adversaries, no less than in name, the classical ægis,—a golden cuirass, and the sword Hrotta.

There is a considerable similarity, in the close of the career of Beowulf by the agency of one of these monsters, to the death of the Emperor Otnit, as recorded in the German *Heldenbuch*, who in

like manner, after a long course of heroical achievements, was induced, by the dreadful ravages committed upon his subjects by a brood of dragons, to reassume his arms (notwithstanding the earnest remonstrances of his friends) in a war of extermination against them. He succeeded in his object, but sacrificed his own life to its accomplishment.

P. 74.

The mariners

That drive afar to sea, oft as they pass
Still point to 'Beowulf's tomb.

Compare *Iliad* H. 86.

Σῆμά τέ οἱ χεύσωσιν ἐπὶ πλατεῖ Ἑλλησπόντῳ.
Καί ποτέ τις εἵπησι καὶ ὀψιγόνων ἀνθρώπων,
Νηὶ πολυκλήϊδι πλέων ἐπὶ οἶνοπα πόντον·
Ἀνδρὸς μὲν τόδε Σῆμα πάλαι κατατεθνηῶτος.

And *Odyssey* Ω. 80.

Μέγαν καὶ ἀμύμονα τύμβον
Χεύαμεν Ἀργείων ἱερὸς στρατὸς Αἰχμητῶν
Ἀκτῇ ἐπὶ προυχούσῃ ἐπὶ πλατεῖ Ἑλλησπόντῳ,
Ὡς κεν τηλεφανὴς ἐκ ποντοφιν ἀνδράσιν εἴη.

P. 78. *Having dispatched some of the party to obtain from far the wood necessary for the funeral pile. Thus Homer Iliad Ψ. 110.*

ἀτὰρ κρείων Ἀγαμέμνων
Οὐρήας τ' ὥτρυνε καὶ ἀνέρας, ἀξέμεν ὕλην,
Πάντοθεν — κ.τ.λ.

The whole subsequent narrative of the obsequies of Beowulf, and especially the description of the construction of his tumulus, will remind the classical reader of the similar rites as paid to Patroclus, *Il.* Ψ; to Hector, *Il.* Ω; and to Achilles, *Odyssey* Ω.

Indeed, in no part of their customs is that family resemblance which pervades almost all the European tribes, and connects them with those of India, more decidedly marked than in those which relate to the last honours paid by surviving piety to the dead. The Στηλαι of Greece, and the monumental stones of Scandinavia (see Keysler),—alike illustrate the conspicuous tower reared over the remains of the hero of the present poem: and we find the practice of committing arms and treasures to the same tomb with their transitory possessor (here instanced in the burial of a portion of the dragon's hoard) equally prevalent in Hellas (see the account of Periander the Corinthian, Herodot. *Terpsichore* 92), in Scythia (Herodot. *Melpomene* 71), in Gaul (Cæsar *B. G.* 6. 19), and in most of the ancient European tribes. (See also for many similar examples in the North, the History of Snorro Sturleson.) Indeed, the community of feeling on this point extended so far, that we find the sacrifice of widows on the funeral piles of their husbands recommended in Scandinavia no less than in India. Thus in the Eddaic narratives of the Volsungr heroes, Brynhilla is recorded as so devoting herself to the manes of Sigurdr. Bartholinus l. 2. c. 10 & 13, may be consulted on these subjects.

The practice of burning the dead appears to have continued among the Gothic tribes until their conversion to Christianity. It is expressly forbidden to the continental Saxons by an ordinance of Charlemagne yet extant.

...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

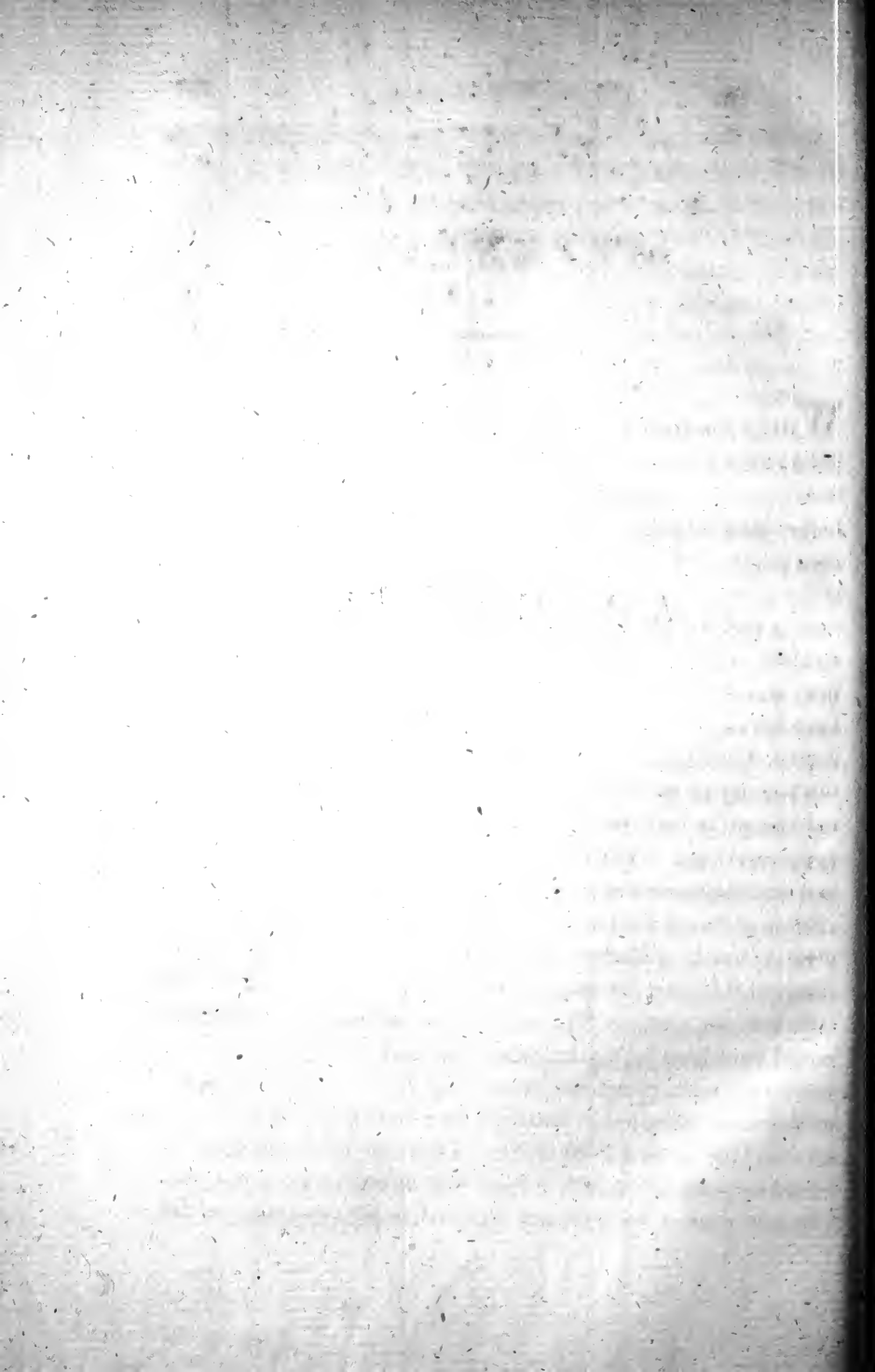
...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

...the ... of ...
...the ... of ...
...the ... of ...
...the ... of ...

A P P E N D I X.



A P P E N D I X.

WHILE the preceding pages were passing through the press, the hand of death imposed an abrupt termination at once on these literary relaxations of an active leisure, and on those pursuits of higher moment and graver character which occupied, as they demanded, the more serious attention of the Author. Had the design of the present work been completed, according to his original intention, a valuable manual of the poetry of the mother dialect of the English language would have been added to the stock of our literature, and a greater degree of attention than it has yet excited might have been called forth towards a subject claiming, at least, no mean degree of philological interest, and recommended to the student of this country by those associations which bind nations, no less than individuals, to their ancestry. For the execution of the remaining portions of these "Illustrations," the materials collected were large and original, consisting more especially of transcripts from the MS. volume of Saxon Poems bequeathed by Bishop Leofric to his cathedral church of Exeter; but these were for the most part unaccompanied by translation or comment, and formed in their actual state only the rough MSS., from whence characteristic specimens would have been by a subsequent examination selected. Had the individual, upon whom the melancholy but yet gratifying task of editing these remains has devolved, been more highly qualified than he could feel himself to be for such a task, he would yet have declined an undertaking which must have issued in the compilation of a new work of his own, and deprived, in some measure, the pre-

sent volume of its most appropriate character, as a simple memorial of its accomplished author. He has therefore considered himself as precluded from any attempt to complete the whole design, and restricted to the object of arranging such of its scattered fragments as were extant, in a state sufficiently prepared for immediate publication. Of these many have already been printed in the volumes of the *Archæologia* as communications to the Antiquarian Society. But it seemed desirable to collect these separate papers together, and thus to present a connected view of the contributions made to this single branch of literature by a departed scholar, remarkable for the extent and variety of attainments, which at the very period when they might have promised to be most productive, were suddenly arrested in their course; and yet more happily remarkable for the due subordination of them all to objects and pursuits which alone could not be thus interrupted.

In arranging these fragments it is the desire of the Editor to preserve, as far as possible, the composition of the Author without alteration or addition. They will, however, be disposed under the heads which they would have naturally occupied in the development of the original design; and such brief introductory notices will be prefixed, as may show the relative bearing of each, and exhibit a general outline of that design, accompanied by specimens of the several parts. In this form, the *utility* of the work, as a guide to the study of Saxon poetry, will, in a considerable degree, remain; although the higher interest, which the taste of the author, could it have been exerted in the full illustration of the subjects thus nakedly indicated, was so well calculated to impart to them, is indeed irremediably lost.

No. I.

THE BATTLE OF FINSBOROUGH.

A FRAGMENT.

INTRODUCTORY NOTICE BY THE EDITOR.

THIS fragment claims the next place to Beowulf, not only as having constituted a portion of a similar historical romance, but because the very action to which it relates forms the subject of one of the songs introduced by the minstrel of Hrothgar in that poem. (See the end of the 16th and beginning of the 17th Canto, and the Notes.) The history to which it refers appears to be (so far as it can be collected from these sources, which are not without considerable obscurity) that of a war between the Danish Scyldings then subject to Healfdane, and led by his thane Hengest, and the Frisian Eotens or Jutes, whose king Fin the son of Folcwald is besieged in his royal city, called from himself Finsham or Finsburh.

In the poem of Beowulf the minstrel commences his song on this subject by describing the grief of Hildeburh, who seems to have been the queen of Fin, and whose son Hnæf had been slain in a battle issuing in the defeat of her husband, and followed by an inglorious treaty, in which he was obliged to surrender half his dominions, and pay ample tribute. The queen obtains leave to celebrate the obsequies of her son; and according to the custom of the age commits his body to the flames. It should further appear that the terms of this treaty were violated by Fin; for we find that

after the interval of a winter, when the sea was again fit for navigation, Hengest undertook a second expedition against the city of Fin, who fell in its defence, his queen being led captive to Denmark in the victor's train.

The present Fragment appears to relate to the event of this second expedition, and describes the final attack of Finsburh, after a defence protracted through five days.

It was discovered by the celebrated Hickes, on a single leaf bound up with a MS. volume of Homilies preserved in the Archbishopal Library of Lambeth, whence he transcribed and published it in the first volume of his *Thes. Ling. Septentr.* p. 192, without a translation.

It was republished in the present form, with a literal Latin and metrical English version, as a communication from the author of these Illustrations to the *Bibliographia Britannica*.

At that time, however, the author had enjoyed no opportunity of consulting the parallel narrative recorded in the poem of Beowulf; and the imperfection and consequent obscurity of the fragment itself, in its unillustrated state, led him erroneously to consider Hengest as a Saxon chieftain, and the wounded leader mentioned in the concluding lines as having been the general of the invaders; whereas it seems almost certain that Fin himself, the king of the besieged city, must be the party meant. The editor has therefore been induced to make the few substitutions pointed out in the notes; and in one or two other lines has altered "our chief" to "the chief," with the same view.

If the editor is not deceived, the fragment in the Exeter MS. describing a ruined city once the abode of the Eotens, entirely desolated by war and fire, probably relates to the same destruction of Finsburh. This fragment is included among the specimens extracted from the MS. in question in a subsequent article of this Appendix.

In the present fragment (according to the translator's conception of its meaning) the commander of the besieging army is represented

as addressing and receiving an answer from the leader stationed at the principal gate of the fortification, in a manner which may faintly remind the reader of some of the dialogues which Homer has occasionally put into the mouths of his contending heroes.

* * * *

- - - nas byrnað

Næfre hleoðrode

Ða hearo geonȝ cyning.

¹ Ne ðis ne dagað eastun,

² Ne herdraca ne fleoȝeð,

Ne her ³ ðisse healle,

Hornas ne byrnað.

Ac her forðberað,

Fugelas singað,

Gylleð ȝræghama,

Guð-wudu hlynneð,

Scyld scefte ⁴ oncwȝeð.

Nu scȝyneð ðes mona

Waðol under wolcnum.

Nu arisað wea-dæda,

* * * *

- - - accendit

Nunquam clamavit

Exercitus juvenis rex.

Neque elucescit (dies) ab oriente,

Nec belli draco volat,

Nec exercitus aula,

Pinnacula accendit.

Sed exercitus egreditur,

Volucres cantant,

Strepsit cicada,

Belli trabs resonat,

Clypeo cuspis alliditur.

Nunc fulget luna

Errans sub nubibus.

Nunc surgunt doloris acta,

¹ The exact meaning of the whole of this first clause is somewhat obscure. Its general purport, however, appears to be either that no warlike demonstrations were made during the daytime, or that the army, while preparing for and marching to its nocturnal attack (the sun not having yet appeared in the east), proceeded at first silently and without violence.

² The metaphor, by which the arrow is described in this line, may remind the classical reader of a similar expression in the splendid passage which Æschylus has put into the mouth of Apollo in his *Eumenides*: l. 176.

“Μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄρνιν.”

³ In this and in all other places where the article does not appear to be properly *demonstrative*, I have omitted to translate it.

⁴ This word I apprehend to be compounded of ‘on,’ *super*, and ‘cwedan,’ *dicere, sonare*. It will then mean *sounds upon*.

Ðe ðisne folces nið
 Fremman willað.
 Ac onwacniġeað nu
 Wiġend mine.
 Habbað eowre landa,
 Hie ġeað on ellen,
 Windað on orde,
 Wesað on mode.
 Ða arras mænig
 Goldhladen ðegn;
 Gyrde hine his swurde.
 Ða to dura eodon
 Drihtlice cempan
 Sigeferð and Eaha,
 Hyra sword ġetugon,
 And æt oðrum durum
 Ordlaf and Guðlaf,
 And Hengest sylfe
 Hwearf him on laste.
 Ða ġyt Garulf
 Guðere styrode,
 Ðæt he swa freolic feorh
 Forman siðe
 To ðære healle durum.
 Hyrsta ne bæran.
¹ Nu hyt niða heard
 Any man wolde.
 Ac he fræġn ofer eal
 Undearninga

*Quæ hujus populi inimicitia
 Perficere debet.
 Sed expergiscitur nunc
 Bellator meus.
 Habet vestram terram,
 Altè graditur in virtute,
 Versatur in principatu,
 Sapiens est in consilio.
 Tunc surgebat plurimus
 Auro ornatus ductor;
 Accinxit sibi gladium.
 Tunc ad fores ibant
 Nobiles bellatores
 Sigferth et Eaha,
 Sibi gladium accinxerunt,
 Et ad alias portas
 Ordlaf et Guthlaf,
 Et Hengist ipse
 Ferebat se gressu.
 Tunc etiam Garulfus
 Gutherum excitabat,
 (Ita) ut ille adeo promptus iret
 Primo tempore (vel primo in loco)
 Ad aulæ portas.
 Ornamenta non gerebant.
 Nunc (dicere) hoc prælium grave
 Quispiam vellet.
 Sed ille rogabat super omnes
 Elatâ voce (palam)*

¹ I have ventured to supply the word *dicere* in the Latin, and to give the passage a turn somewhat different in the English translation. Possibly I may have been mistaken in both.

¹ Deormod hæleð,
Hwa ða duru heolde.
“Sigeferð is min nama,” cweð
he ;

“Ic eom ²Secgena leod

³Wrecten wide cuð.

Fæla ic weuna ꝥebad
Heordra hilda.

⁴Ðe is ȝyt herwitod.

Swæðer ðu sylf to me

⁵Secean wylle?”

Ða wæs on healle

Wæl-slihta ȝehlyn,

Sceolde-celæs-borð

Genumon handa,

Banhelm berstan,

Buruhðelu dýnede.

Oð æt ðære ȝuðe

Garulf ȝecranȝ,

Ealra ærest

Eorðbuendra,

Amatus (carus animi) dux

Quis portam teneret.

“*Sigferth est mihi nomen,*” in-
quit :

“*Ego sum Saxonici populi*

Defensor latè notus.

Multos ego labores pertuli

Difficilium præliorum.

Hoc est adhuc exercitui notum.

Tunc ipse me

Quærere cupis?”

Tunc fuit in aulâ

Bellicæ stragis tumultus,

Clypei concavi lignum

Arripiabant manibus,

Ossa cranii (galeæ) findebant,

Arcis tecta resonabant.

Donec in bello

Garulfus occidit,

Omnium excellentissimus

Terram incolentium,

¹ I have both here and in the English considered the word ‘Deormod’ merely as an epithet. It may, however, be a proper name.

² ‘Secgena leod’ will hardly bear the interpretation of the text : it should rather be translated ‘of the host of the soldiers.’ There seems to be no authority for connecting the Saxons with the subject of this poem ; the tribes concerned were, as we learn from Beowulf, on one side Danish Scyldings, on the other Frisian Jutes.—ED.

³ This word does not occur in Lye’s Dictionary. It probably signifies *champion*, from ‘wrecan,’ *exercere, defendere*.—‘Weuna,’ in the next line, is in the same predicament. I have supposed it to be derived from the same root with ‘winnan’ and ‘wonian,’ *laborare, deficere*.

‘Weuna’ is probably an error for ‘weana,’ *afflictions*.—ED.

⁴ I am by no means certain that my translation of this line is correct.

⁵ The word ‘secean’ here is somewhat ambiguous ; it may signify either *to attack*, or *to yield to*.

Guðlafes sunu.

Ymbe hyne godra fæla

Hwearflacra hrær¹.

Hræfen wandrode

Sweart and sealo brun.

Swurd leoma stod,

Swylce eal Finnsburuh

Fyrenu wære.

Ne gefrægn ic

Næfre wurðlicor

Æt wera hilde.

Sixtig sigebeorna

Sel ²gebærann,

Ne nefre swa noc hwitne medo

Sel forgyldan.

Ðonne ³hnæfe guldan,

His hægstældas,

Hig fuhton fif dāgas,

Swa hyra nan ne feol

Drihtgesiða.

Ac hig ða duru heoldon.

Ða gewat him ⁴wund hæleð

On wæg gāngan;

Guthlafi filius.

Circa illum fortes multi

Caduci moriebantur.

Corvus vagabatur

Niger et salicis instar fuscus.

Gladii coruscatio constitit

Tanquam omnis Finsburga

Accensa esset.

Non audiui ego

Unquam spectabiliorem

In bello pugnam.

Sexaginta victoriæ filii

Pro aulâ stabant,

Nunquam adeo ullâ ex parte medi

Aulam (ut) traderent.

Tunc juvenes auro ornati,

Ejus (scil. Hengisti) primarii,

Pugnabant quinque dies,

Ita ut eorum nemo caderet

Principis-sociorum.

Sed illi adhuc portam tenebant.

Tunc accingebat se vulneratus dux

In fugam (viam) recipere;

¹ The grammatical construction of these lines requires that 'hrær' should be considered as a substantive governing the preceding genitives. It is probably an error of transcription for 'hræw,' which will make the sense, 'around him was the corpse of many a brave fallen warrior.'—ED.

² From 'gebeorgan,' *servare*. I am uncertain as to the exact construction, though not as to the general purport, of the next line.

³ 'Hnæf' appears from Beowulf to be the proper name of the son of Hildeburh slain in the first battle there recorded. I cannot, however, substitute a version satisfactory to myself for that in the text.—ED.

⁴ This is given by Lye as the participle of 'wundan,' *to wound*. It appears rather to be the participle of 'wunian,' *languore affici*, from which the secondary verb 'wundan' is derived.

Sæde ðæt his byrne
 Abrocen wære
¹ Here sœorþum hrór,
 And eac wæs his helm ðyrl.

Ða hine sona frægn,
 Folces hyrde
 Hu ða wizend hyra
 Wunda genæson.
 Oððe hwæðer ðæra hyssa

* * * *

*Dixit quod ejus lorica
 Fracta erat
 Exercitus acutis (telis) caduca
 Et etiam erat ejus galea pene-
 trata.*

*Tunc illi citò quærebant
 Populi pastorem
 Quomodo tunc ducem suum
 Vulneribus levarent.*

Aut ubi sua - - -

* * * *

THE FIGHT OF FINSBURG.

THE sun had climb'd the eastern sky;—
 But not by day the youthful band
 May hear their leader's battle cry,
 Nor yet, on Finsburg's fatal strand,
 The warrior's winged serpent fly:
 Pauses from blood the foeman's hand,
 Nor strives he yet to fire yon hall's proud canopy.

Sweetly sung the birds of night,
 The wakeful cricket chirrup'd loud,
 And now the moon, serenely bright,
 Was seen beneath the wandering cloud.
 Then roused him swift the deadly foe,
 To deeds of slaughter and of woe.

¹ The construction of this line is somewhat obscure.

Now beneath the javelin's stroke
The buckler's massy circle rung.
Anon the chains of slumber broke
That chieftain great and good,
He whose high praise fills every tongue,
First in valour as in blood,
The matchless Hengist to the battle woke.

Uprose in that eventful tide
Full many a warrior brave,
And don'd his armour's golden pride,
And girt his glittering glaive.
At the high hall's portal wide,
Foremost of the noble band,
Sigvart and Æha proudly stand.
Where other pass the foe might find,
Ordlaf watch'd with Guthlaf join'd.
Garulf next with fiery speed
Roused Guthere from the slumberer's bed.
No care of dress their steps delay'd,
Each grasp'd in haste his shining blade,
And fierce the brother warriors flew
To guard the hall's high avenue.
He that prides him in the fight,
Had joy'd to see that gallant sight.

And now in accents loud
The foeman's chieftain bold and proud
Sought what thane or battle lord
At the high gate kept watch and ward.
"Sigvart is here," the champion cried,
"Sigvart oft in battle tried,

Known to all the warrior train
Where spreads the ¹ Frisian's wide domain.
Now, chieftain, turn thee to the fight,¹
Or yield thee to the ² Jutish might."

Soon the tented halls among
Loud the din of slaughter rung;
Closer now each hostile band
Grasps the shield with eager hand,
And many a chief is doom'd to feel
Through helm and head the griding steel.
First in that disastrous plain
Guthlaf's valiant son was slain,
Where Garulf lies untimely dead
Many a fated hero bled.

There to seek his destined food,
The dark and willow pinion'd raven stood:
And far around that field of blood
The sword's dread radiance beam'd to heaven.
It seem'd as though that morn had given
All Finsburg to the ravening flame.
Ne'er heard I yet of fight might claim
A nobler or a sadder name.

At the high hall a chosen band,
Leaders brave that shine afar,
Full sixty sons of victory stand
In all the golden pomp of war:
Little think they to forgo
The hall of mead for that proud foe.

¹ I have here substituted Frisian's for 'Saxon's,' in order to render it consistent with the real narrative.—ED.

² Substituted for 'Saxon.'—ED.

Five live-long days the battle's sound
Was heard by Finsburg's earth-raised mound,
Yet undiminish'd and unquell'd
That hero band the portal held.
Till bleeding from the ¹ Scylding's blade
² The City's lord his fear betray'd,
And told, in accents of despair,
How broken helm and corslet reft
Defenceless to the stroke had left
His head and bosom bare.
Then sought the vanquish'd ³ train relief
And safety for their wounded chief.

¹ Substituted for 'Saxon.'—ED.

² Substituted for 'our foeman's lord.'—ED.

³ Substituted for 'foe.'—ED.

No. II.

SPECIMENS FROM THE JUNIAN CÆDMON.

INTRODUCTORY NOTICE BY THE EDITOR.

THE account handed down in Bede's *Ecclesiastical History*, of the ancient Saxon poet Cædmon, and the undoubted fragment of his composition there preserved to us, have already been fully noticed in the beginning of this work :—the poems which form the present article are of a more problematical character. They constitute a metrical paraphrase of the Book of Genesis and some other parts of the Old Testament, extant in a MS. of the tenth century, preserved in the Bodleian Library¹, but unfortunately destitute of the author's name. Junius, who published at Amsterdam, in 1655, an edition of this work (which has since become of the greatest rarity), was, from the identity of the subjects with those which we know, upon the authority of Bede, to have occupied Cædmon's muse, induced to ascribe it without hesitation to that author; and it may be added, in support of his opinion, that the internal evidence, arising from a comparison of the undoubted fragment as before given and the Paraphrase in question, is, so far as it goes, favourable²; the same poetical ornaments and form of

¹ Junius XI. a small folio on parchment, with several illuminations, from which a series of engravings on copper was made some years since, the original plates being now in the possession of Mr. Ellis of the British Museum. The MS. is in two different hands—the first portion apparently of the close of the tenth century, the latter of the eleventh.

² It will be remembered that this fragment consists only of eighteen short lines. We have the following epithets of the Deity, all of frequent occurrence

construction being common to both : yet it must at the same time be acknowledged, that there exists so high a degree of uniformity in these respects throughout the great mass of Saxon poetry, that the argument cannot be considered as decisive ; for on similar grounds we should also be led to ascribe the greater part of the Exeter MS. and very many other Saxon poems (without any ancient authority for so doing) to the same claimant : and the style even in Beowulf (which, from the subject, must in all probability be referred to the Dano-Saxon period, and therefore be placed three or four centuries later than the age of Cædmon,) exhibits the same general

in the paraphrase—Heofon rices weard, Ece Drihten, Halig Scippend, Moncynnes weard, Frea Ælmihtig. Indeed, there is scarcely a single phrase that is not common to both the compositions, and the same identity prevails in their whole structure. The exordium of the Paraphrase conveys exactly the same thought as the Hymn cited by Bede, clothed nearly in the very same expressions.

Us is riht micel
 Dæt we rodera weard,
 Wereda wuldor Cining,
 Wordum herigen,
 Modum lufien;
 He is mægna sped,
 Heafod ealra
 Heah gesceafta,
 Frea Ælmihtig.
 Næs him fruma æfre
 Or geworden,
 Ne nu ende cymð
 Ecean Drihtnes.

*Nobis est maximè æquum
 Calorum custodem,
 Populorum gloriosum Regem,
 Verbis celebrare,
 Animis amare;
 Ille vel potentibus adjumento est,
 Caput omnium
 Quotquot excelsa sunt creata,
 Rector omnipotens.
 Non fuit ei principium unquam
 Antiquitatis progenitum,
 Neque dehinc finis aderit
 Æterno Domino.*

Us is much right that we heaven's guardian Lord,
 The King in glory o'er his hosts supreme,
 Praise with our lips, and in our hearts adore.
 Source of all power, of all his noblest works
 Himself the nobler head, Almighty Prince !
 To him beginning none of days was wrought
 Before, nor change nor end approacheth nigh
 The' eternal Ruler's ever-during sway.

features. Hickes and Wanley have, on these grounds, dissented from the opinion of Junius, and are rather willing to ascribe these productions to some unknown Dano-Saxon Scald, than to the father of Anglo-Saxon poetry. Their negative, however, does not appear to be better supported than his affirmative; for the distinction which they both assign between the pure and Dano-Saxon styles is assuredly one rather of individual genius, or of particular classes of poetry, than of the schools of different ages. It consists in the absence of poetical ornament and diction. When an author, from the nature of his subject, (as Alfred in his version of the moral and philosophical poetry of Boethius,) or from his incapacity for any thing better, writes in a style little elevated above the ordinary tenour of prose, they select him as one of the spring-heads of the "pure well of Saxon undefiled." Thus a tedious description of Durham, which has nothing of poetry excepting the metrical arrangement, is praised as genuine and sterling; but if the bard should attempt the inversions and figures of a loftier strain, he is immediately set down as a Dano-Saxon. Since, however, the fragment of the genuine Cædmon possesses, in a high degree, the same characteristic features, their conclusions rest on an assumption which appears to be untenable. As we learn from Bede that Cædmon was the head of an extensive school of imitators, who adopted him as their great model, should we not rather infer that the peculiarities in question were derived from that source, and always mark the compositions in which they occur, if not as those of Cædmon himself, at least as those of the Cædmonian school?

The question, therefore, whether the Bodleian MS. exhibits the genuine remains of the great head of that school, or of some one among its later disciples, must be considered as undecided,* and, unless some more perfect copy should be discovered (an event not to be hoped for), incapable perhaps of decision, except in so far as the merit of many portions of the Paraphrase, and especially of the narrative of the fall of our first parents, may induce us rather to incline to the former opinion.

*I see no reason
whatever for
doubting the ge-
nuineness of
Cædmon. Bede-
-self is as old as
the time of Hen-
-ry, & Cædmon
as old as Bede,
or older.
F.D.W.*

* See however the preface to Thorpe's Cædmon.

The contents of the MS., which has given occasion to these remarks, may be thus briefly analysed :

1. The first portion, after an exordium of thanksgiving to the great Creator, relates the fall of a portion of the angelic host, and the design of the Deity to replenish the void thus occasioned in his creation by a better and holier race ;—the consequent production of this earthly system by the successive operations of six days is then closely, yet not without the addition of poetical ornament, paraphrased from the first chapter of Genesis. But a chasm in the MS. has interrupted the narrative at the close of the third day's work. It recommences with the formation of Eve, and a description of Paradise, being again mutilated in the prohibitory charge which was made the test of obedience to its inhabitants. This occupies the first five pages of the Junian edition, and may be considered as introductory.

2. The paraphrast then enters upon what seems originally to have formed a distinct narrative, having for its subject the fall of man, ushered in by a repetition (but more in detail) of the circumstances already introduced in the exordium¹; of the pride, rebellion, and punishment of Satan and his powers ; and, with a resemblance to Milton so remarkable that much of this portion might be almost literally translated by a cento of lines from that great poet, he introduces us to the debates of the fallen angels, and ascribes to their prince a speech of much spirit and character, although injured by the repetitions common to the poetry of a rude period. In this,

¹ Another Northern work, the *Speculum Regale*, written in the Icelandic dialect by an uncertain author, probably about the latter half of the twelfth century, contains a prose account of the fallen angels and temptation of Adam, which may be compared with this of Cædmon. In the earlier part the resemblance is considerable, especially in the speech ascribed to Satan ; but afterwards the likeness ceases, for Satan is described as accompanied by personifications of the principal vices—envy, hatred, fraud, avarice, ambition, voluptuousness, &c.

Satan, after indignant murmurs at his fate, exhorts his companions, by the memory of past benefits, to aid in soothing his pains by procuring that vengeance against the new favourites of Heaven, which the fiery fetters bound indissolubly upon his own limbs (but, as it should seem, upon his alone) deprived him of the possibility of attempting in person. One of the associate fiends (as may be gathered from the context, for the MS. is here again mutilated) accepts the task, and under the disguise of the serpent becomes the tempter¹ of our first parents, with whom he enters upon a long dialogue, representing himself as an emissary from the Deity, commissioned to charge them to partake of the tree of death. Adam refuses to credit his pretensions; but Eve yields to his threats of the vengeance of Heaven, provoked by the incredulity with which its messenger had been received; and to the compliments which he adroitly insinuates to her own superior prudence—a quality, however, in which the poet more than hints his opinion of her deficiency:—the fiend casts over her a magical delusion, by which he induces her to believe at the moment when she has eaten the forbidden fruit, that all her faculties are expanded, that a celestial light shines around her, and that her sphere of vision is so enlarged as to penetrate throughout the universe, even to the throne where the Deity sitteth, in the south-eastern regions² of the heavens, encircled by

¹ This distinction between Satan and the Tempter I cannot trace to any older source whence the paraphrast may be supposed to have borrowed it; possibly it may have been suggested by the phrase "Satan and the Old Serpent," occurring in the Revelations.

² Can the direction of Christian churches towards this point of the compass have led to this singular localization of the throne of Deity? As opposed to it, we find the rebel angels described by our poet as intending to erect a rival seat of power in the north-west. The idea which attributes the north to this latter purpose is very common, and perhaps derived from receiving literally a figurative passage in Isaiah, xiv. 12. To this Milton alludes, *P. L.* v. 689, "Where we possess the quarters of the north." But the addition of the west is, I believe, peculiar to the Saxon paraphrast. Bishop Newton's note on the passage above cited in his edition of Milton, commences with a naïveté sufficiently amusing: "Some have thought that Milton intended, but I dare say he was above intending here, a reflection on Scotland."

his angels. Her representations and persuasions succeed in shaking the resolution of her husband; and the tempter prepares to return to his prince, exulting in the triumphant revenge which he is about to carry back as an alleviation to the torments of hell. The misery and remorse of Adam, and the judgement of the Deity, are then briefly described. This portion of the paraphrase (which here, indeed, rather claims the title of an original poem) extends from the 5th to the 24th page of the printed edition. From the awkwardness of its connection with the narrative of the creation, the repetition of the story of the fallen angels, and the change of metre observable near its commencement¹, as well as from the contrast which it exhibits to the meagre style of much of the following paraphrase, it seems to have formed originally a distinct composition, which perhaps the paraphrast of a later age has worked up into his fabric. Its form and character is remarkably dramatic; and if we had any reasons for supposing that representations of scriptural histories analogous to the mysteries of a later period were then known, we might almost believe it to have been written with that view.

3. The subsequent histories of Cain and Abel, and of the patriarchs, both before and after the flood, to the close of the life of Abraham, are regularly narrated in almost literal and undecorated versions of the scriptural accounts²; the only attempts to introduce ornaments of a more poetical character occurring in the narrative of the Deluge, and of the battle of the kings against Sodom. This portion terminates in the 63rd page of the printed edition.

¹ See the specimens of the longer Cædmonian lines in the Introductory Essay on Saxon Metre.

² For example, "Of that race was Cainan, next after Enos, the supreme ruler, the protector, and instructor; he had even 70 winters ere a son arose to him; then was in the land an heir begotten to the race of Cainan, Malahel was he named; after that, 840 winters, the son of Enos increased with men the number of his progeny. He had in all 900 winters, and 10 also when he departed this world."

4. By an abrupt transition, the paraphrast passes at once from Abraham to Moses, and records the miracles wrought upon the land of Egypt, and the overthrow of Pharaoh's host in the Red Sea. In this part, which extends to p. 72, the style again becomes more spirited.

5. Hence by another hasty advance, in which the fortunes of the Israelites from the age of Moses to that of Daniel are slightly alluded to in a few lines, apparently added for the purpose of affording a connecting link between two compositions originally detached, we are conducted to a paraphrase of the contents of the first five chapters of the latter prophet, including also the apocryphal Song of the Three Children, extending to page 92, and ending abruptly in the middle of the speech of Daniel to Belshazzar. Here the older hand-writing of the MS. ceases, the following portion being of a different and more modern, though still ancient character.

6. This appended part consists of an entirely distinct poem, the principal subject of which is the triumphant entrance into Hades by Christ, familiarly known in the middle ages under the title of the Harrowing of Hell. But this is introduced by several long harangues of Satan and his angels, reproaching themselves and each other with their crime and its consequent punishment, so little connected with the sequel or with each other, and so inartificially thrown together, as rather to resemble an accumulation of detached fragments than any regular design. After these speeches, the poet digresses to the moral inference that man may acquire, by his conduct, either joy with the angels above, or torment in the society of these fiends—expatiating on either alternative. He then proceeds to state that the knowledge that Christ should descend to Hell to redeem his people, was an especial cause of grief to Lucifer. The dread of the fiends, and the joy of the captive spirits of men, at the accomplishment of that great event, are next described. While the victorious Redeemer prepares to lead forth his ransomed saints, Eve addresses him, bewailing the consequences of her transgression,

and supplicating his aid to deliver herself and her offspring, since for that purpose he had, from her daughter Mary, assumed the nature of man. Christ having accomplished this deliverance, in turn recapitulates what he had endured and done for that purpose. His several appearances to his disciples after his resurrection, the institution of baptism, and his ascension, briefly follow; and the consideration of his present station at the right hand of the Eternal Father, is made to introduce that of his future and final judgement. By an abrupt and singular transition, the poet having described the hymns of the glorified spirits in heaven to their Lord, turns back to his temptation, with the observation, "This is the same Lord who died and endured temptation for us." With this, and the return of the baffled Tempter to his prison-house, the MS. concludes.

SPECIMENS FROM THE JUNIAN CÆDMON.

I.

SPEECH OF SATAN.

“ Is ðæs ænza styde,
 (Ungelic swiðe
 Ðam oðrum
 Ðe we ær cuðon
 Hean on heofon rice)
 Ðe me min hearra onlag?
 Ðeah we hipe
 For ðam alwaldan
 Aðan ne moston,
 Romigan ures rices.
 Næfð he ðeah

“ *Estne hic iniquus locus,*
(Dissimilis valde
Illis aliis
Quæ nos olim novimus
Altè in cælorum regno)
Quo me meus Dominus detrudit?
Siquidem nos eos
Per Illum omnipotentem
Possidere non debemus,
Coacti cedere e regno nostro.
Non ille siquidem

Riht gedon,
 Ðæt he us hæfð befielled
 Fyre to botme
 Helle ðære hatan,
 Heofon rice benumen.
 Hafað hit gemearcod
 Mid moncynne
 To ȝesettanne.
 Ðæt me is sorȝa mæst,
 Ðæt Adam sceal,
 Ðe wæs of eorðan ȝeworht,
 Minne stronglican
 Stol behealdan,
 Wesan him on wyne,
 And we ðis wite ðolien,
 Hearm on ðisse helle.
 Wa la! ahte ic
 Minra handa ȝeweald,
 And moste ane tid
 Ute weorðan,
 Wesan ane winter stunde.
 Ðonne ic mid ðis werode—
 Ac licȝað me ymbe
 Iren benda,
 Rideð racentan sal.
 Ic eom ricesleas!
 Habbað me swa hearde
 Helle clommas
 Fæste befangen.
 Her is fyr micel
 Ufan and neoðone,
 Ic a ne ȝeseah
 Laðran landscipe.

Jure fecit,
Quòd ille nos oppressit
Ignè in abyssò
Gehennæ hujus torridi,
(Et) cælorum regnum abstulit.
Illud designavit
Humano generi
In possessionem.
Hoc mihi est dolor maximus,
Quòd Adamus debet
Qui fuit e terrâ fabricatus
Meam potentem
Sedem possidere,
Fore illum in gaudio,
Et nos hanc vindictam pati
Pœnam in hoc inferno.
Me miserum! si habuerim
Mearum manuum potentiam,
Et possem in aliquid temporis
Hinc evadere,
Sit (licet) unum (tantum) hyber-
num tempus.
Tunc ego cum hoc exercitu—
Sed jacet circum me
Ferrea catena,
Deprimit vinculorum nexus.
Sum regno destitutus!
Tenent me adeo validè
Gehennæ vincula
Fortiter obstringendo.
Hic est ignis multus,
Suprà et infrà,
Ego nunquam vidi
Tetrius spectaculum.

Lig ne aswamað

Hát ofer helle.

Me habbað hringa zesponz,

Slið hearda sal

Siðes amyrred."

Flamma non languescit

Torrida super Gehennam.

Mihi annulis constructa

Mordacibus catena

Gressus impedit."

"Is this the hateful place (unlike indeed
 Those seats we once in heaven's high kingdom knew)
 To which the conqueror chains me, never more,
 Expelled by him, the' Almighty one, to gain
 That realm! How hath he wrong'd us of our right,
 That the dread flames of this infernal gulf
 Pours full upon us, and denies us heaven!
 That heaven, alas, he destines to receive
 The sons of men: 'tis this that grieves me most,
 That Adam, he the earthborn, should possess
 My glorious seat; that he should live in joy,
 And we in hell's avenging horrors pine.
 O that my hands were free, that I might hence
 But for a time, but for a winter's day!
 Then with this host: but that these knotted chains
 Encompass, that these iron bands press on me.
 O! I am kingdomless; hell's fetters cling
 Hard on each limb: above, beneath, the flame
 Fierce rages: sight more horrible mine eyes
 Ne'er yet have witness'd. O'er these scorching deeps
 The fire no respite knows: the strong forged chain,
 With ever-biting links, forbids my course."

II.

THE UNIVERSAL DELUGE.

As the original of this passage is printed as a specimen of the metrical structure of Saxon poetry in the Introductory Essay on that subject, it is unnecessary to repeat it in this place.

THE Lord sent rain from heaven, and, o'er the land
Wide wasting, bad the whelming torrents rush.
Dark from the' abyss, with hideous roar burst forth
The' imprison'd waters. Ocean heav'd his tide
High o'er its wonted limits. Strong was he
And mighty in his wrath, that on the plains
Pour'd that avenging stream, and swept to death,
Wide through the realms of earth, a sinful race.

Now o'er each dwelling-place of man the wave
Spread desolation, for the Lord fulfill'd
His anger upon mortals. Fifty days,
And fifty nights continuous that dark flood,
Fear-struck and fainting, drove them to their doom.
Vengeance and death in all their terrors raged.
The heaven-commission'd waters on all flesh
Work'd the dread punishment of lawless lust.

Fearful and wild where'er beneath the sky
Earth spreads her ample confines, the swift stream
O'er-tower'd the mountains, and, secure meanwhile,
With all her inmates bore the sacred bark.

Sped by the power that bad creation rise,
So swell'd the flood that soon its buoyant load
The watery waste encompass'd ;—fearless then
Of hunger or of harm they rode at large
Beneath heaven's canopy ;—the billow's rage

Touch'd not that fated vessel—for their Lord
 Was with them still—the Holy one preserved them.
 Full fifteen cubits o'er the mountain heights
 The sea-flood rose and drank the force of man.¹
 Wondrous and awful was that work of wrath.

² *They* were cut off from men, and none was near them,
 Save Him that reigns above ;—all else on earth
 The whelming host of waters cover'd wide.
 That ark alone the' Almighty one upheld.

 III.

THE OVERTHROW OF PHARAOH AND THE
 EGYPTIANS IN THE RED SEA.

[Page 72.]

FOLC wæs afæred,
 Flod egsa becwom.
 Gastas ðeomre
 Geofon deaðe-hweop.
 Wæron beorh-hliðu
 Blode-bestemed.
 Holm heolfre spaw,
 Hream wæs on yðum.

*Populus fuit pavefactus,
 Fluctus terribilis supervenit eos.
 Spiritus murmurantes
 Dabant mortis-ululatum.
 Erant tumulorum apices
 Sanguine fumantes.
 Mare cruorem evomebat,
 Lamentatio erat super undas.*

¹ The poetical feeling of the Translator has here, I fear, seduced him into an incorrect version ; the original " fiftena stod. deop ofer dunum. sæ drence flod. monnes elna," is simply—" the drenching sea-flood stood fifteen ells deep over the hills," monnes elna is the usual name for this measure.—ED.

² Noah and his family—The abruptness of the transition here is very striking.

Wæter wæpnaful
 Wælmist astah.
 Wæron Egypte
 Eft on-cyrde,
 Flugon forhtigende,
 Fær ongeton.
 Woldon here bleaðe
 Hamas findan,
 Gylp wearð gnornra ;

Him ongen genap
 Atol yða gewealc,
 Næ ðær ænig becwom
 Herges to hame.
 Ac behindan beleac
 Wyrð mid-wæge.
 Ðær ær wægas laƷon
 Mere modgode :
 Mægen wæs adrenced.
 Streamas stodon,
 Storm up-Ʒewat
 Heah to heofonum.
 Here wopa mæst,
 Lathe! cyrmdon
 Lyft up Ʒeswearc
 Fægum stæfnum.

Gyllende gryre
 Gar-secƷ wedde
 Up ateah on sleap.

¹ *Aquâ armorum plenâ*
Gurgitis caligo oriebatur.
Erant Egypti
Retrò versi,
Fugiebant pavidì,
Timorem penitus senserunt.
Vellet exercitus lubenter
Domum reparare,
Superbia eorum erat dejectionis
facta ;
Illos iterum corripuit
Terribilis fluctuum volutatio,
Neque inde ulli redibant
Bellatores domum.
Sed pone occludebat eos
Fatum in medio cursu.
Ubi modò via fuerat aperta
Mare furebat :
Agmen submersum est.
Fluctus ascendebant,
Tempestas exorta est
Altè in calos.
Exercitus flebat multum,
Mæror ! clamabant
Usque ad aëra tenebrosum
Languidis vocibus.

Fremens horribile
Oceani violentia furebat
Experrecta e somno.

¹ The meaning of this line is not very clear, nor is the editor confident that his own translation is correct. *Aquâ tanquam lacrymarum plenâ* was suggested by a friend, and is adopted in the English.

Egesan stodon,
 Weollon wæl-benna,
 Wit-rod gefeol,
 (Heah of heofonum
 Hand weorc Godes)
 Famiz bosma
 Flodwearde sloh,
 Unhleowan wæg.

*Terrores ejus assurgebant,
 Volvebantur cadavera hominum,
 Supplicii virga incidebat in eos,
 (Alti in calis
 Manuum opus Dei)
 Spumanti in sinu
 Fluctuum custos obruebat eos,
 Immitis unda.*

THE heathen stood aghast : fierce raged the flood,
 And wailing spirits gave the shriek of death.
 The blood stream'd fresh on each man's destined grave ;
 The sea foam'd gore ; screams were amid the waves,
 As though the waters wept : darkling uprose
 The whirlpool mists : Egypt was backwards turn'd ;
 Dismay'd they fled ; fear struck their inmost soul.
 How fall'n their boasting now ! how would they joy
 Once more to reach their home ; but that foul surf,
 Swift rolling in its force, o'erwhelm'd their pride,
 That none return'd of all the warrior train.
 Midways Jehovah stay'd their mad career :
 Where lay their path, there raged the ocean wave.
 Low sunk the host ; the streams ascended high,
 And high as heaven uprose the vengeful storm.
 Loud wept the warriors ; from each dying tongue
 The shriek of woe pierced the cloud-darken'd air.

Mad ocean raged ; forth from his slumbers roused,
 In all his terrors, stood the King of floods :
 With horrid din he chased the warrior host :
 Corpse rolling upon corpse, the' unpitied wave
 (So work'd the will of heaven's Almighty Lord)
 Deep in its foaming bosom held their pride.

Another specimen of Saxon narrative poetry, derived from a Scriptural source, is preserved in the Cottonian Library, Vitellius X., and has been published by Mr. Thwaite, appended to his edition of the Heptateuch. This is in its present state a fragment only, comprising the concluding section of a regular poem which has originally extended through ten sections. The subject is founded on the apocryphal history of Judith; which has afforded however the outline only, the whole colouring and filling up having been supplied by the imagination of the poet. In style it greatly resembles those portions of the Junian Cædmon in which the character of a servile paraphrast is exchanged for a bolder strain of original invention,—as in the description of the fallen angels, &c. The part still extant describes the feast and death of Holofernes, the escape of Judith, and the victory achieved by her countrymen over the Assyrians. Mr. Turner, to whom Anglo-Saxon literature is so much indebted, has already presented the public with a literal English version of the most interesting passages which remain, including, indeed, not less than two-thirds of the whole fragment. (See *History of the Anglo-Saxons*.) It cannot therefore be necessary to enter more fully upon the subject in the present work.

No. III.

EXETER MANUSCRIPT.

INTRODUCTORY NOTICE BY THE EDITOR.

THIS MS. has already been generally described in the introduction to the Song of the Traveller, one of the most singular poems contained in it, printed in the earlier part of this volume; it had been intended by the Author of these Illustrations to have given, in the course of them, very copious extracts from other portions of this ancient collection, and he had prepared extensive transcripts for this purpose, especially from the latter parts of the volume, which have been passed over by Wanley in his analytical Catalogue of Saxon MSS. with a very vague and incorrect notice. Under these circumstances the Editor was of opinion that he should perform an acceptable service to the Saxon antiquary in presenting some account of the results arising from this more careful re-examination of a relic so interesting; and he has inserted it in this place as forming an appropriate introduction to the following specimens selected from the MS. itself.

The MS. in question is a folio of middle size, distinguished by the clearness and beauty of its characters. It formed a part of the donations of Bishop Leofric (between the years 1046 and 1073) to the library of his cathedral at Exeter, and appears to have been the volume which he designates, in a Catalogue¹ still extant of the

¹ This Catalogue is reprinted below, from the copy given by Wanley, as affording an interesting view of a conventual library at that period. It has

books which he thus bestowed, as "I mýcel Englisc boc be ġe-hwylcum ðingum on leoðwisan ġeworht," "One large English book concerning miscellaneous subjects composed in verse." It is at present mutilated both at the beginning and end, and has been

now (in consequence, probably, of the dispersion of monastic property after the Reformation) found its way to the Bodleian, as have some other parts of the good Bishop's literary donation; others are preserved in the library of Bennett College, Cambridge; while a few only remain in the possession of the Chapter of Exeter. It will be seen that the contents were chiefly of a liturgical nature, with portions of the Scriptures, Commentaries on them, Homilies, &c. Persius is the only poetical, and Porphyry the only philosophical writer of classical antiquity. Of the later period we have Boethius, Sedulius, Prudentius, and Orosius.

- | | | | | |
|---|---|---|---|--|
| ii. Fulle Mæsse bec | - | - | - | 2 Perfect Missals |
| i. Collectaneum | - | - | - | 1 Copy of the Collects. |
| ii. Pistel bec | - | - | - | 2 Copies of the Epistles. |
| ii. Fulle sang bec | - | - | - | 2 Entire Antiphonaria. |
| i. Niht sang | - | - | - | 1 Night-song, perhaps the Complin-service. |
| i. Ad te levavi | - | - | - | The service thus beginning. |
| i. Tropere | - | - | - | 1 Troparium. |
| Se ðriddan Saltere swa man singð Psalter of St. Jerome? | | | | |
| on Rome | | | | |
| ii. Ymneras | - | - | - | 2 Collections of Hymns. |
| i. Deorwyrðe Bletsing boc | - | - | - | 1 Benedictional of great value. |
| iii. oðre | - | - | - | 3 Ditto. |
| i. Englisc Xres-boc | - | - | - | 1 Saxon Gospels. |
| ii. Sumer Ræding boc | - | - | - | 2 Lessons for the Summer Service. |
| i. Winter Ræding boc | - | - | - | 1 Ditto for the Winter. |
| i. Regula Canonicorum | - | - | - | 1 Rule of St. Benedict? |
| Martirologium | - | - | - | History of Martyrs. |
| i. Canon on Læden | - | - | - | 1 Canons in Latin. |
| i. Scrift boc on Englisc | - | - | - | 1 Saxon Confessional. |
| i. Ful Spel boc Wintres and Sumeres | 1 | | | Complete collection of Homilies for Winter and Summer. |
| <i>Boetius boc on Englisc</i> - - - <i>Saxon translation of Boethius.</i> | | | | |
| i. Mýcel Englisc boc, &c. | - | - | - | The poetical MS. above described. |

It is added, that he found in the church, at his accession, only a Capitulary,

bound up with a few leaves of a very different nature, containing a list of the benefactions of Leofric to the see, and several legal deeds, such as attestations of the purchase or manumission of vills, of bequests of lands, &c.

The poetical MS. itself is divided into ten books, and these are again subdivided into shorter sections.

THE FIRST BOOK, which is imperfect in the commencement,

and old and decayed copies of the Epistles, Lessons, Night-song and Missal; and that he introduced the following Latin books:

- Liber Pastoralis (Gregorii I. Papæ).
- L. Dialogorum [ejusdem Gregorii].
- L. iv. Prophetarum.
- L. Boetii de Consolatione.
- Isagoge Porphyrii.
- L. Passionalis.
- L. Prosperi.
- L. Prudentii Psychomachia.
- L. Prudentii Hymnorum.
- L. Prudentii de Martyribus.
- L. Ezechielis Prophetæ.
- Cantica Canticorum.
- L. Esaia Prophetæ.
- L. Isidori Etymologiarum.
- Passiones Apostolorum.
- Expositio Bedæ super Evangelium Luca.
- Expositio Bedæ super Apocalypsin.
- Expositio Bedæ super vii. Epistolas Canonicas.
- L. Isidori de Novo et Veteri Testamento.
- L. Isidori de Miraculis XRI.
- L. Oserii (forte Orosii).
- L. Machabæorum.
- L. Persii.
- L. Sedulii.
- L. Aratoris.
- Diadema Monachorum.
- Glosæ Statii.
- L. Officialis Amalarii.

contains five poems, which appear to be correctly described in Wanley's Catalogue, and which principally relate to the nativity of our Saviour, and the praises of his virgin mother: the third of these is entitled by Wanley, *Poema sive Hymnus maximè de B. V. Mariâ*. This is, however, a very loose and inaccurate description of its real contents. The following account of it is extracted from the Lectures delivered by the late author of this work as Anglo-Saxon Professor in the University of Oxford. "It is in fact a *dialogue* between the Virgin Mary and Joseph, imitated probably from some of those apocryphal writings current in the middle ages under the titles of the Life, or the Gospel, of the Virgin. The dialogue commences with an address of the Virgin to Joseph, expressing her fears lest she should be subjected by the rigour of the Jewish law to the punishment of an adulteress; and the answer of Joseph is occupied, partly by the assurance of his steady belief in her purity, and other expressions calculated to remove her distress; and partly, by prayer and thanksgiving to the power which had so signally favoured himself and his lineage. It will be readily agreed that this subject, from its sacred and mysterious nature, is ill adapted to the purposes of poetry. The general absence of taste and refinement which characterized the age in which the poem was originally written, may fairly be pleaded in defence of its author; but in the present day no such excuse could well be discovered for a translator. Indeed, I should have felt disposed to have passed over the poem without notice, had not the dramatic form in which it is written rendered it an object of some curiosity. Dialogues of this kind were probably in our own country, as in Greece, the earliest and rudest species of the drama; and that here preserved is unquestionably by many years the most ancient specimen of this kind of poetry existing in our native language¹." A copy of the entire poem is among the transcripts of the author.

¹ The reader, however, is desired to remember the remarks of the editor on the dramatic form of parts of the Junian Cædmon.

THE SECOND BOOK contains—

1. A Poem on the Nativity. (14th leaf.)

2. (15th leaf.) A Poem on the Day of Judgement, as stated by Wanley : or, rather, A description of the entrance of the saints into the glory of heaven. Entirely transcribed by the author. An abstract of it is given among the following specimens.

3. (16th leaf.) An Hymn of Thanksgiving for the general Mercies of God. Transcribed ; and full extracts given in this collection.

4. (18th leaf.) Described by Wanley as *Poema de Christi Incarnatione*, appears rather to be the sequel of the former poem, since it begins abruptly, “Thus the mighty God, the King of all things, with unsparing gifts guardeth in wisdom the progeny of Earth.” The poet then compares the Deity to the sun, and his Church to the moon, and dwells on the persecutions through which it had passed. From this topic he proceeds, with little apparent connexion, to cite Canticles ii. 8 : “The voice of my beloved ! behold, he cometh *leaping* upon the mountains,” &c.¹ This is mystically applied to our Saviour : the *first leap* is allegorized as his incarnation ; the *second*, his nativity ; the *third*, his crucifixion ; the *fourth*, his burial ; the *fifth*, his descent to hell ; the *sixth*, his ascension. Hence the poet infers that we ought, in like manner, to leap from excellence to excellence, till we ascend also into heaven : and as we have on the one hand the hope of salvation and the spiritual aid of the Deity to encourage us, and on the other are beset by the assaults of devils and the dangers of hell, we should hold ourselves accordingly on our guard.—An entire copy is among the transcripts.

¹ This mystical interpretation of the above text seems to have been in high favour with the Saxon theologians ; for we find it also in a Homily preserved in Trinity College Cambridge, and quoted by Hickes, *Thes. T.* 1. p. 168 : ‘ ðæt seid S̅c̅s Salomon ðe wise, and ȝus queð :’ *Ecce venit saliens in montibus et transiliens colles. Septem igitur ut ita dicam saltus dedit ; e celo in Virginis uterum—inde in præsepium—inde in crucem—inde in sepulchrum—inde in infernum—inde in mundum, et hinc in cælum.*

5. (19th leaf.) A Poem on the Day of Judgement, in part of which, several Runic characters are introduced, obviously as monogrammatic cyphers, each denoting an entire word, either the same with that which gave its name to the respective letters of the Runic alphabet, or some one of similar sound. Such appears to have been the general use of these characters when introduced into Saxon poetry, of which the cypher representing Ethel (*country*, as detected by the sagacity of Mr. Price,) in the MS. of Beowulf (See the Various Readings of that poem inserted in the present work), affords a good example. Hickes has engraved a fac-simile of this part of the Exeter MS. in the Preface to his Icelandic Grammar. *Thes. Ling. Vet. Sept.* tom. 2.

THE THIRD BOOK (extending from the 20th to the 32nd leaf) contains, according to Wanley, a series of seven poems concerning the Day of Judgement. No transcripts were made from this book.

THE FOURTH BOOK (extending from the 32nd to the 44th leaf) is described by Wanley as treating of the joys prepared by God for those that love him ; together with a poetical narrative of the Celestial Visions of St. Guthlac the anchorite. No transcripts were made from it.

THE FIFTH BOOK (extending from the 44th to the 55th leaf) contains, according to Wanley, nine sections, treating of the Creation and Fall of Man ; of the above-mentioned St. Guthlac ; and of the Three Holy Children, Ananias, Azarias, and Mishael ; and Nebuchadnezzar. The Song of the Three Children agrees, with the exception of a few verbal differences, with the version contained in the *Junian Cædmon*, p. 81. No transcripts were made from this book, excepting a collation of the two copies of the Song of the Holy Children.

THE SIXTH BOOK (from leaf 55 to 65) consists of a paraphrase of the poem on the Phoenix, attributed to Lactantius, here converted into an allegory of the Resurrection. It consists of seven sections.

A transcript was made of the first of these, of which an analysis and extracts will be found among the following specimens.

THE SEVENTH BOOK relates the Passion of St. Juliana, in the time of Maximian; in seven sections, extending from leaf 65 to 78. No transcripts were made.

THE EIGHTH BOOK (leaf 78 to 84) is, according to Wanley, a metrical Homily, treating on the doctrines of Theology, in four sections. No extracts were made.

THE NINTH BOOK is dismissed by Wanley with the brief observation that it is "*ferè totus in ænigmatibus*:" a description, however, which does not correctly apply to any part of it, and which could have been suggested only by the obscurity and difficulty of its actual contents. These (which were entirely transcribed by the late author) are

1. (leaf 84.) The Song of the Traveller: printed in the beginning of this work.

2. On the various fortunes of men. "When parents have educated the child, God alone foresees what shall befall the adult. Some a premature death shall cut off; either the wolf, the hoary wanderer of the heath, shall devour them, or famine consume, or weapons of war, or a fall from the lofty trees of the forest, or the perils of foreign enterprise, or (as is added, not very poetically to this sort of casualties) the crooked gallows shall end their days; and some shall perish in the drunken broils of the mead-bench; while to others Providence shall assign an old age of happiness after a youth of adversity. So are the vicissitudes of human affairs regulated. And thus also in the gifts of intellect: some excel in learning; others, by skill in working golden ornaments, obtain broad lands from their prince;—some strike their harps before the revelers at the beer-bench, or at the feet of their lord; others can train the wild hawk. So God distributes various gifts to each, and claims the grateful praise of all."

3. (leaf 88.) This and the following poems consist of a series

of maxims and descriptions, thrown together with little or no connexion, in the manner of the gnomic poetry of the Greeks; or, to use a more familiar illustration, resembling the most miscellaneous chapters of the Book of Proverbs. It is obvious that such compositions are not susceptible of regular analysis. The present poem commences, however, with an introduction which may claim some notice; the minstrel here demands that those whom he addresses should exchange with him the words of wisdom, and unfold their hidden knowledge, as the condition upon which he is to impart his own, since Gleemen ought thus to discourse in alternate songs. He then proceeds with many detached axioms on the power of the Creator, the life and death of man, the vicissitudes of events, the necessity of education, &c.

4. (leaf 90.) Another poem of similar character.—Extracts from this are given among the specimens annexed, which will sufficiently illustrate the general style of this class of compositions. After the passages there translated, one occurs of rather more poetical merit than usual: “Dear is the welcome of the wife when the fleet standeth [at anchor]; his ship is returned, and her husband to his home. She leadeth him in, washeth his sea-stained dress, and giveth him new garments. Thus greeteth him his love, mild, on the land.” The minstrel adds, however, that this is not always the case; for some ladies love the strange man, when their own “departeth far, and is long in the path of the ships.” Towards the conclusion is found the following allusion to the ancient mythology of the North:

Hæðnum synne

Sin to the Heathens

Woden worhte weos.

Woden was made.

5. (leaf 91.) Another gnomic poem; on the advantages of friendship, the diversity of taste and talents, the benefit of brotherly affection, &c. It concludes by tracing the origin of discord to the homicide of Cain.

6. (leaf 92.) Must be referred to the same class with the former; but it possesses a much greater simplicity of subject and merit of

execution, as will appear from the following condensed translation :
“ Wilt thou interrogate the far-travelled stranger, and brood over that he tells thee of the wide creation. Instruction belongeth to them who through wisdom comprehend the universe in their breast, —who have examined the races of man and said the secret runes, and through the minstrel’s craft declare it in their lays. Longer could I tell thee of the Creator’s power than thou, though skilful of mind, couldest grasp in thy thought. Is indeed thy might exceeding strong? Yet this is not in the capacity of man, that moveth on the earth, that he should investigate the high work of his Maker further than he permitteth. Hear and reflect how in the creation he framed the heaven and earth, the sea’s wide abyss, and those bright creatures that now in their multitudes rear and elevate, through his hand, their holy increase;—so all things obey the strong imposition of his voice. Through his mighty mind he ordained to the stars their varied course. So in their splendour they carry forth to the world the power of their Lord and the glory of his works, shining his praise : steadfastly through the long ages they perform the eternal word which issued from his throne who conducteth and comprehendeth all his creatures in his bosom—so wide his spirit and miraculous influence extend. Thus that bright luminary, wonderfully constituted, cometh each morn over the misty hills, to speed over the ways, advancing with the day-spring from the east, radiant and lovely, to the tribes of men, and to every thing that liveth. When it should descend, it proceedeth in glory forth on the western sky, till at even it reacheth the ocean’s abyss; and twilight and night succeed. The lustre of the sky, and brightness of the heaven fadeth, while the star journeyeth through the creation of God beneath the bosom of the earth. But no man liveth, of knowledge equal to this, that he should investigate by his own skill how the gold-bright sun fareth through the deep, in that wan cloud beneath the accumulation of the waters, or how the dwellers on earth can again enjoy its light, after it hath turned away over the ocean’s brink. So hath he, who well had

power, contrasted day with night, deep with high, the sky with the sea-streams, the land with the waters, earth with ocean, fire with the waves. This work doth not decay, but holdeth well, and standeth firmly fast, compacted with mighty bands of strength by the same power and majesty which raised up earth and heaven." A few lines of inferior merit, on the joys of heaven and the means of obtaining them, are added.

7. (leaf 94.) Is a poem remarkable chiefly for its metrical structure, possessing throughout the ornament of final rimes, frequently double, superadded to a very strict observance of alliteration. On this account, as an unique specimen in this language, the whole of it is printed in the Introductory Essay on Saxon Metre. The subject is extremely obscure, since the sense everywhere labours beneath the complicated jingle of the metrical fetters which the minstrel has chosen to forge for himself. The whole range of Saxon poetry, difficult as it often is, presents nothing which resists all ordinary processes of interpretation with equal obstinacy. It is expressed in the first person, and begins by describing the speaker as having been once in a state of great prosperity, detailed with the usual accumulation of parallel images: with these, others of actual wretchedness are afterwards contrasted, and (if I understand the composition rightly) these are uttered in the character of a sufferer in purgatory, who moralizes on the destruction which thus closes on all earthly greatness, but expresses a hope of final happiness in the heavens.

8. (leaf 95.) This and the following poem belong to the class of moralizations in which the middle ages so much delighted, and by which a typical sense was extracted from almost every object of nature or fiction. Thus in the sixth book of this MS. we have already seen the Phoenix employed as an allegorical illustration of the Resurrection. The subject here selected to undergo a similar process is the Panther, "an animal," according to the minstrel, "whose skin is spotted with all the hues of Joseph's tunic; it is gentle to all good creatures, and an enemy to dragons alone. After its food, it seeks

a secret resting-place in the caves of the mountains, and there slumbers through three nights: when it awakens on the third morning, it rises full of spirit, and utters a voice of melody; after which it breathes forth an odour of sweetness exceeding the most delicious blossoms or fruits and the choicest perfumes. Thus the Lord is a foe to the serpent alone, the author of evil; and thus rising after three nights from the grave, he diffused around the gifts of his spirit." The supposed perfume of the Panther is mentioned by most of the ancient and classical writers who have named that animal; but I am ignorant of the source whence these additional particulars of its natural history were derived.

9. (leaf 96.) Is a similar moralization on the Whale. "This monster of the deep resembles in appearance the rude and barren rock; so that incautious mariners cast their anchor in its side, disembark, and kindle their fire, when it suddenly plunges and overwhelms them amidst the waves. And in like manner does the fiend entice mankind by deceptive appearances to their destruction. The whale has another stratagem to satisfy its hunger: it opens its enormous jaws and emits an agreeable odour, which allures the other fish to swim into them. Thus also does our spiritual enemy, by the gratifications of sense, entrap the souls of men in his infernal prison."

10. (leaf 97.) A short religious poem of thirty lines. The invitations and promises of God are thus introduced: "I heard the word that the Ruler of glory spake, proclaimed by a bird wonderfully fair." This probably is intended as a mystical designation of the Holy Spirit.

BOOK THE TENTH AND LAST.

1. (leaf 98.) The Address of the departed Soul to the Body: from which an extract is given among the following specimens.

2. (leaf 101.) A Scaldic poem, containing allusions to the histories of Weland and of Theodric of Berne: also published among the specimens.

The remainder of the volume, about thirty leaves, is principally

occupied (the exceptions will presently be stated) with various ænigmata, for the most part so extremely obscure that they might suffice to damp the perseverance of a Saxon *Ædipus* far more keen than the present Editor: the language and style, indeed, appear intentionally clouded by the introduction of many unusual expressions, for which it would be vain to consult the extant dictionaries, and in fixing the sense of which we are, from the nature of such compositions, deprived of the assistance generally to be derived from the context. Lest, however, the reproach which an omission of much the same importance on the part of an early editor of Chaucer has drawn from his successors (*Tantamne rem tam negligenter*), should be repeated on this occasion, the following specimens are subjoined, as illustrating the general nature of these riddles of the olden time.

One of the longest of these (beginning *Hwilum ic gewite. swa ne wenað men. under yða ȝeðræc. eorðan secan. garsecges grund*) appears to relate to the sun, which is described as "sometimes plunging below the foaming waves, and pursuing its course beneath the habitations of men; sometimes soaring over the sea agitated with storms, while the surges break over the borders of the land, and the vessel, full of despairing mariners, is tossed on their surface; sometimes passing through the clouds, while the thunder roars around, and God shooteth forth his sharp and fiery darts." After these descriptions, which are so extended as to distract the attention from the principal subject, and in themselves of very difficult interpretation, the whole is thus summed up:

Hwilum under eorðan,	Sometimes beneath the earth,
Hwilum yða sceal	Sometimes beneath the waves
	shall I
Heah under hnigan;	Deeply descend;
Hwilum holm ufan	Sometimes above the sea
Streamas styrgæ;	And the streams I move;
Hwilum stige up	Sometimes I ascend

Wolcn fare :
 Wrege wide fere
 Swift and swið feorm.

The heaven in my course :
 I wander a wide journey
 Swift and very firm.

Saga hwæt ic hatte ;
 Oððe hwa mec rære
 Ðon ic restan ne mot ?
 Oððe hwa mec stæððe
 Ðon ic still beom ?

Say what I am named ;
 Or who exciteth me
 When I may not rest ?
 Or who stayeth me
 When I should be still ?

Others of the ænigmata appear to relate to the Christian Church, according to the opinion of Hickes, who has inserted transcripts from some of them in the beginning of his Icelandic Grammar, on account of the Runic characters, which are interspersed in them in several places, and certainly stand for entire words, of which they are the initial letters. His opinion is formed from the attributes ascribed to their mysterious subject ; such as, being appointed by Christ to encounter warfare ; speaking in many tongues ; giving wisdom to the simple ; rejoicing in persecution ; found by the worthy ; and received by those who are washed in the laver, &c. : but they even exceed the usual obscurity of these productions.

The ensuing examples will probably more than satisfy the reader as to those of a miscellaneous character.

(Leaf 108.)

Is ðis middan gearð
 Missenlicum
 Wisum gewlitegad,
 Wrætum gefrætwad.
 Siðum sellic ic seah
 Searo hweorfan,
 Grindan wið greoto
 Giellende faran.
 Næfde sellicu wiht

This mid earth
 Is in various
 Fashions adorned,
 And with wonders decorated.
 I saw a thing strange in its ways
 Curiously to move,
 Revolving with clamour
 And stridulously proceeding.
 This wonderful thing had not

Syne ne folme,	Sinews nor limbs,
Exle ne earmas ;	Shoulders nor arms ;
Sceal on anum fet	On its feet alone must
Searo ceap swifan,	The curious creature revolve,
Swiðe feran	Stoutly proceed
Faran ofer feldas.	And fare over the fields.
Hæfde fela ribba;	It had many ribs ;
Muð wæs on middan ;	Its mouth was in the midst ;
Moncynne nyt ;	It is useful to mankind ;
Fere foddar-welan	The carriage of the wealth of food
Folc-scipe dreogeð.	It performeth for the people.
Wist in wigeð,	It carrieth in provisions,
And werum gieldeð	And yieldeth to men
Gaful geara gehwam.	The tribute of every year.
Ðæs ðe guman	. . . . .
Beneað rice	. . . . .
And heane rece.	. . . . .
Gif ðu conne wisworda gleaw,	If thou understandest the skill of
	wise words,
Hwæt sio wiht sie?	What may this thing be?

Unless this be a waggon or cart, the editor must confess himself not sufficiently "skilful in wise words" to decypher its occult allusions.

Wær sæt æt wine	A man sat at wine
Mid his wifa	With his wife
And his twezen suna	And his two sons
And his twa dohtor.	And his two daughters,
Swa se gesweostor	Also his sister
And hyre suna twezen ;	And her two sons ;
Freolicu frum bearn	The noble patriarch
Fæder wæs ðærinne	And father was there

Dara æðelinga æghwæðeres,	Of each one of these men,
Mid eam and nefa.	With the uncle and nephews.
Ealra wæron fife	In all there were five
Eorla and idesa	Of men and women
Insittendra.	There sitting.

Adam, Eve, two of their sons, and one daughter, appear to be the five persons intended. Eve being reckoned in the several relations which may be attributed to her (as the wife, the sister, and the daughter of Adam), the apparent excess of numbers and complication of kindred admit a ready explanation.

<p> Ic eom mare ðon Ðæs middangeard, Læsse ðon hond wyrm ; Leohtre ðon mona, Swiftre ðon sunne ; Sæs sind ealle Flodas on fæðmum ; And ðas foldan Bearm grene wongas ; Grundum ic hrine, Helle under hnige ; Heofenes ofer stige, Wuldres eðel ; Wide ræce Ofer engla eard. Eorþan gefylle, Ealdne middangeard, And mere streamas Side, mid mec selfum. Saga hwæt ic hatte. </p>	<p> I am greater than This mid earth, Less than a worm ; Lighter than the moon, Swifter than the sun ; All the seas, The floods, are in my embrace ; And the lap of this earth, The green plains ; I touch the abysses, I descend beneath hell ; I ascend above the heavens, The abode of glory ; I reach widely Over the country of the angels. I fill the globe, The ancient mid earth, And the sea streams Wide, with myself. Say what I am named. </p>
---	---

The omnipresent power of the Deity, comprehending at once the most minute and most vast portions of his creation, is obviously here intended. *or perhaps the Air.*

The obscurity attaching itself to much of this part of the MS. will be rendered most conspicuous by the following specimen of corrupt Latinity, which appears absolutely unintelligible.

Mirum videtur mihi—lupus ab agno tenetur—

Obcurrit agnus et capit viscera lupi—

Dum starem et mirarem vidi gloriam magnam—

Dū lupi stantes ex tertium tribul

IIII pedes habebant cum septem oculis¹ videbant.

It seems probable that the ⁴two first lines may be intended for accentual hexameters: the fourth line is apparently corrupted; the contraction beginning it is perhaps *diversi*. *The 5th lines middle & end*

Intermixed with these ænigmata, we find towards the latter part of the volume other poems, religious and miscellaneous.

1. The first of these is the complaint of an exile separated from his lord, beginning “Ic ðis gied wrece.” As being in a style of which there is perhaps scarcely another original Saxon example extant, it has appeared to the editor to claim publication; and he has therefore added it to the following specimens.

2. “*Ʒæt Ʒelimpan sceal,*” &c.—A poem on the duty of reflecting on the destruction of the world by fire, the torments of hell, general retribution, &c.

3. “*Wille ðonne forƷieldan Ʒæsta Dryhten.*”—A continuation of the same subject.

4. “*AƷe mec se ælmihta God.*”—A prayer for pardon.

5. “*OnƷunnon him onuhton, æðelcunde mægð.*” The Marys went at dawn to search the sepulchre where the body of our Lord

¹ Ita MS.

had been deposited; but they found him not, for he had descended to liberate the captive souls in hell. St. John (the Baptist) had previously declared to those captives the promise of Christ to effect their deliverance; and, while closing his address to them, beholds the fulfilment of that which he had proclaimed in the triumphant entrance of the Redeemer. Adam then congratulates Eve, and breaks forth into exclamations of praise to Christ, to Gabriel who announced, to Mary who bore him, to Jerusalem, to Jordan, &c.

6. "Wel bið ðam eorle."—Charity covereth a multitude of sins.

7. "Saða me hwæt ðær. weorudes wære."—A short and mutilated fragment on the destruction of Pharoah's host in the Red Sea.

8. Metrical paraphrase of the Lord's Prayer.

9. "Gefeoh nu on ferðe, and to frofre Ʒeðeoh. Dryhtne ðinum."—A short poem on religious comfort.

After this, from the 122nd page, the MS. is much mutilated to the end: the subjects appear to be principally ænigmatical; but their obscurity is rendered hopeless, from the imperfect state in which they occur. One of these fragments, however, is of a descriptive nature, the subject being a ruined city. As it possesses more than ordinary merit, it has been selected for publication among the following specimens.

I.

HYMN ON THE DAY OF JUDGEMENT.

Book II. Section 2.

(*From the late Author's MS. Lectures on Anglo-Saxon Poetry.*)

THE general subject of this poem has been accurately stated by Wanley: he has omitted, however, to mention that it appears to be a fragment of some larger composition; for it commences thus

abruptly with what I should apprehend to be a song of the attendant angels :

¹ THUS in glad triumph o'er the ætherial vault
To Zion's holy towers, with this fair pomp
Of Heaven's all-glorious sons we bear our Lord.

The poet now appears to return to his narrative.

² Him first and noblest and his regal state
They see, and gaze with rapture. Instant now
He bids each nation of the peopled earth,
A countless host, to judgement, that each soul
May taste the portion of her earthly deeds.

The next paragraph affording a good example of the peculiar construction of the Anglo-Saxon poetical sentence, I have rendered it line for line into a Latin dimeter Iambic.

¹ WE mid ðyslice	<i>Nos cum hujusmodi</i>
Ðreate willað	<i>Triumpho volumus</i>
Ofer heofona gehlidu	<i>Super cœli tecta</i>
Hlaford fergan	<i>Dominum ferre</i>
To ðære beorhtan byrig	<i>Ad illam splendidam civitatem</i>
Mid ðas bliðan gedryt	<i>Cum hac hilari turmâ</i>
Ealra size-bearna.	<i>Omnium victoriæ filiorum.</i>
² Ðæt seleste and æðeleste	<i>Illum primum et nobilissimum</i>
Ðæge her onstariað,	<i>Illi hic intuentur,</i>
And in frofre geseoð	<i>Et cum solatio vident</i>
Frætsum blican.	<i>Ornamentis coruscare.</i>
Wile eft swa ðeah	<i>Vult continuò tamen</i>
Eorðan mægðe	<i>Terræ gentes</i>
Sylfa geseacan	<i>Ipse convocare</i>
Side herge,	<i>Immensam (latam) coronam,</i>
And ðoñ gedeman	<i>Et tunc judicare</i>
Dæda gehwylce	<i>De factis quibusque</i>
Ðara ða gefremedon	<i>Illis quæ fecerunt</i>
Folc under roderum.	<i>Homines sub cœlo.</i>

¹ *Sedebat illic filius
Tremante cæli fornice,
Rex angelorum altissimus
Supra ætheris fastigium,
Tutela devotæ gregis,
Tunc aucta spes fidelium,
In urbe sanctâ gaudium
Præsente tandem filio.*

I shall add only a few of the lines immediately following this passage in English.

² Then went they forth to Zion : he their Lord,
High in that city of his holiness,
Heals every sorrow ; there might they behold
Full face to face their Saviour and their God.
The crowd of mourners there forgot their pain,

¹ Ða wæs wuldres weard
Wolcnum bifengum,
Heah engla cyning
Ofer hrofas upp,
Haligra helm,
Hyht wæs geniwad,
Blis in burgum,
Ðurh ðæs beornes cyme.

² Gewitan him ða zongan
To Hierusalem ;
Hæleð hyge-rofe
In ða halgan burg
Geomor mode ;
Donan hi God nyhst
Upstigende
Eagum segun,
Hyrá wilgífan.
Ðær wæs wofes hring
Torne bitolden,

*Discedebant tunc ire
In Hierosolymam ;
Sanat (ille) magnanimus
In eâ sanctâ civitate
Tristitiam ;
Exinde illi Deum proximum
Resurrectum
Oculis vident,
Ipsorum benefactorem.
Illic erat lamentationis circulus
Irá amotá,*

And love glow'd quickening at their inmost soul
 Responsive to their master's: there abide
 In that fair citadel the glorious chiefs
 Of them whom God hath called, faithful known
 The servants of his justice. So decreed
 Ere yet he rose from earth their heavenly King.

The remainder of the poem is almost wholly occupied with nearly similar descriptions of the joy of the angels and the spirits of the just at the presence of the Redeemer; mention is then made of the delivery of the wicked to the custody of dæmons; and the author concludes with admonishing his hearers to reflect upon the eternity of happiness or misery which the Almighty had placed at their choice.

 II.

HYMN OF THANKSGIVING.

P. 16. Book II. Section 3.

THIS, which appears far superior in point of poetical merit to the preceding specimen, is erroneously described by Wanley as

 Wæs seo treow lufu

Hat at heortan,

Hreder innan weoll

Bearn breost sefa.

Bidon ealle ðære

Deðnas ðrymfulle

Deodnes gehata

In ðære torhtan byrig,

Tyr riht ðagen;

Swa himself bibeað

Sweðles aænd

Ær ðon upstige.

*Erat ille verus amor**Fervens in corde,**Velocius æstuabat intus**Fili pectus.**Habitant omnes illic**Ductores gloriosi**Domini electorum**In eâ gloriosâ civitate,**Dei justi ministri;**Sicut ipse jussit**Cæli possessor**Præusquam resurrexit.*

Carmen de mundi creatione. It is, in fact, a hymn or ode of thanksgiving; and the creation is mentioned only towards its commencement as one topic of admiration and gratitude. I have in this instance deviated from the method hitherto observed, and adopted for my translation the form of the irregular ode: by this means I have been enabled to preserve more faithfully than I could perhaps have done in blank verse the abrupt transitions of the original: by not confining the metre to the stated recurrence of any particular system, the regularity of construction (if that indeed be essential to the ode) has been sacrificed to the desire of presenting, as far as it was in my power, a faithful transcript of the original.

¹ BEFITS it well that man should raise
 To Heaven the song of thanks and praise,
 For all the gifts a bounteous God
 From age to age hath still bestow'd.
 The kindly seasons' temper'd reign,
 The plenteous store, the rich domain
 Of this mid-earth's extended plain,
 All that his creatures' wants could crave,
 His boundless power and mercy gave.

¹ ÐÆT is ðæs wyrðe
 Ðæt ðe werðeode
 Secgan Dryðne ðonc
 Duguða gehwylce
 Ðe us sið and ær
 Simle gefremede,
 Ðurh monigfealdra
 Mægna geryno;
 He us æt giefed
 And æhta-sped,
 Welan ofer wid lond,
 And weder liðe.
 Under swegles hleo,
 Sunne and Mona,

*Hoc est operæ pretium
 Ut humanum genus
 Dicat Domino gratias
 (Ob) beneficia singula
 Quæ nobis nunc et olim
 Sæpe intulit,
 Per multiplicis
 Potestatis mysterium;
 Ille nobis cibum addidit,
 Et possessionum gazas,
 Divitias super latam terram,
 Et tempestatem mitem.
 Sub cæli umbraculo,
 Sol et Luna,*

Noblest of yon bright train that sparkle high,
 Beneath the vaulted sky,
 The Sun by day, the silver'd Moon by night,
 Twin fires of heaven, dispense *for Man* their useful light.
 Where'er on earth his lot be sped,
For Man the clouds their richness shed,
 In gentler dews descend, or opening pour
 Wide o'er the land their fertilizing shower.

From these subjects of praise and gratitude, the poet rises to the sublimer topic of our redemption. The turn of the following passage in this part of the hymn is by no means devoid of spirit. "The Saviour (says the bard) delivered us from the anger of the Father."

^a Not such the doom
 Our sorrowing fathers heard of old,
 The doom that in dread accents told
 Of Heaven's avenging might, and woe, and wrath to come.
 "Lo I have set thee on earth's stubborn soil
 With grief and stern necessity to strive,

Æðelast tungla,
 Eallum scinað,
 Heofon candelles,
 Hæleðum on eorðan.
 Dreoseð deaw,
 And ren duðuðe
 Weccað to feorh nere
 Fira cynne,
 Iecað eorð welan.

*Nobilissima sidera,
 Omnibus nitent,
 Cœli lampades,
 Viris in terra.
 Cadit ros,
 Et pluvia bona
 Excitatur longè latèque
 Humano generi,
 Auget terræ divitias.*

^a Se ðe ær sunzen
 Ðurh yrne hyge
 Ældum to sorge:
 "Ic ðec ofer
 Eorðan geworhte;
 On ðære ðu scealt

*Qui olim cecinit
 Per iratum animum
 Senioribus (hominibus) in dolorem:
 "Ego te super
 Terram feci;
 In eâ debes*

To wear thy days in unavailing toil,
 The ceaseless sport of torturing fiends to live.
 Thence to thy dust to turn, the worm's repast,
 And dwell where penal flames through endless ages last."

The subject is continued through the greater part of the poem. In one passage the mission of our Saviour is metaphorically described as the flight of a bird.

¹ Wing'd by Heaven's eternal might,
 Swift he sped his eagle flight,
 Borne by the Spirit's checkless force,
 Strong he shaped his onward course.
 To the foes of God alone
 Dark was the course, the flight unknown.

The conclusion of this poem will perhaps be found to possess sufficient merit to apologize for transcribing it at length. It will

Yrmðum lifgan,
 Wunian in gewinne,
 And wræce dreogan
 Feondum to hroðer,
 Fus leoðgalan :
 And to ðære ilcan
 Scealt eft geweorðan
 Wyrnum aweallen.
 Ðonan wites fyr
 Of ðære eorðan
 Scealt eft zesecan."
 Hwæt us ðis æðeling
 Yðre gefremede.

(In) *miseriis vivere,*
Versari in laboribus,
Et pœnam pati
 (A) *diabolis in pectore,*
Promptis hominum inimicis :
Et in eandem (terram)
Debes citò reverti
Vermibus scaturre.
Tunc pœnæ ignem
Ex hac terrâ (amotus)
Debes citò quærere." [bilis
Quam (maledictionem) nobis ille no-
Procul fecit (avertit).

¹ In ðære godcundan
 Gæstes strengðu
 Wæs ðæs fugles flyht,
 Feondum on eorðan
 Dyrne and deƷol.

In divini
Spiritûs potentiâ
Erat hujus alitis volatus,
 (Ab) *inimicis in terrâ*
Occultus et absconditus.

doubtless remind the classical reader of the exquisite choral song of Sophocles¹, commencing *Πολλὰ τὰ δέινα*: and the fine moral reflection with which it terminates would not have disgraced the composition even of the most philosophic poet of antiquity.

² Thrice holy He,

The Spirit Son of Deity!

He call'd from nothing into birth

Each fair production of the teeming earth;

He bids the faithful and the just aspire

To join in endless bliss heaven's angel choir.

His love bestows on human kind

Each varied excellence of mind.

To some his Spirit-gift affords

The power and mastery of words:

So may the wiser sons of earth proclaim,*

In speech and measured song, the glories of his name.

¹ Sophoclis *Antigone*.

² Se ðis world Ʒescop,

Godes Ʒæst-sunu,

And us Ʒiefe sealde

Uppē mid englum

Ece staðelas.

And eac moniƷfealde

Modes snyttru

Seow and sette

Geond sefan monna.

Sumum wordlaðe

Wise sendeð.

On his modes Ʒemynd,

Ðurh his muðes Ʒæst,

Æðele onƷiet.

Se mæƷ eal fela

Singan and secƷan

Ðam bið snyttru-cræft

Bifolen on ferðe.

Ille hanc terram creavit,

Dei spiritualis filius,

Et nobis dona obsignavit

Suprà cum angelis

Æternas sedes.

Et etiam multiplicem

Animi prudentiam

Insevit et posuit

In pectoribus hominum.

Nonnullis orationis vocem

Sapientem mittit

In ipsorum animi mentem,

Per spiritum oris ejus,

Nobilem intelligentiam.

Hoc possunt universi

Canere et prædicare

Quibus est solertia.

Insita in animo.

Some the tuneful hand may ply,
 And loud before the list'ning throng
 Wake the glad harp to harmony,
 Or bid the trump of joy its swelling note prolong.
 To these he gave Heaven's righteous laws to scan,
 Or trace the courses of the starry host ;
 To these the writer's learned toil to plan ;
 To these the battle's pride and victor's boast,
 Where in the well-fought field the war-troop pour
 Full on the wall of shields the arrow's flickering shower.
 Some can speed the dart afar,
 Some forge the steely blade of war,

Sum mæg fingrum wel
 Hlude fore hæleðum
 Hearpan stirzan,
 Gleobeam gretan.
 Sum mæg godcunde
 Reccan ryhte æ.
 Sum mæg ryme tungla
 Secgan side gesceaft.
 Sum mæg learolice
 Word cwide writan.
 Sumum wiges sped
 Giefed æt guðe,
 Ðon gargetrum
 Ofer scild-hreadan
 Sceotend sendeð
 Flacor flangeweorc.
 Sum mæg fromlice
 Ofer sealtne sæ
 Sund-wudu drifan,
 Hreran holm-ðræce.
 Sum mæg heanne beam
 Stælgne gestigan.
 Sum mæg styled sweord
 Wæpen gewyrcan.

*Nonnulli possunt digitis bene
 Sonoram ante nobiles
 Citharam excitare,
 Gaudii tubam inflare.
 Nonnulli possunt divinam
 Pandere justam legem.
 Nonnulli possunt cursum astrorum
 Dicere latè constitutum.
 Nonnulli possunt doctè
 Verbum dictum scribere.
 Quibusdam victoriæ potentiam
 Dedit in bello,
 Ubi exercitus
 Super clypeorum testudines
 Jaculans mittit
 Volucrem sagittæ operam.
 Aliqui possunt fortiter
 Super salsum mare,
 Pelagi lignum [navem] agere,
 (Ut) attingat oceani vim.
 Aliqui possunt altum telum
 Chalybe prætentum attollere.
 Aliqui possunt ferreum ensem
 Telum fabricare.*

Some o'er ocean's stormy tide
 The swift-wing'd ship can fearless guide.
 Some in sweet and solemn lays
 The full-toned voice of melody can raise.
 So Heaven's high Lord each gift of strength or sense
 Vouchsafes to man, impartial to dispense :
 And of the power that from his Spirit flows
 On each a share, on none the whole bestows ;
 Lest favour'd thus beyond their mortal state,
 Their pride involve them in the sinner's fate.

Sum con wonga begong
 Wegas wið gielle.
 Swa se Waldend us
 God-bearn on grundum
 His giefte bryttad.
 Nyle he ængum anum
 Ealle gefyllan
 Gæstes snyttru,
 Ðy læs him gielp sceðe
 Ðurh his anes cræft
 Ofer oðre ford.

*Aliqui possunt ora exercere
 elatâ voce.
 Utpote Regnator nobis
 Dei filius in terrâ
 Ipsius dona distribuit.
 Noluit ipse aliquos
 Penitus replere
 Spiritus prudentiâ,
 Ne illos arrogantia perdat
 Per propriam artem
 Super alios homines.*

It will be seen that I have not entirely translated the passage

Sum con wonga begong
 Wegas wið gielle.

Indeed I do not clearly perceive its construction, unless wonga wegas are to be taken together as "the way or passage of the mouth."

III.

THE PHENIX.

Leaf 55. Book VI. Section 1.

THIS poem is remarkable as being a translation or rather paraphrase of a Latin original still in existence; the "*Phenix*" (attributed by some to Lactantius, and printed at the end of the Variorum edition of Claudian) commencing

"Est locus in primo felix Oriente remotus."

Its Anglo-Saxon imitator has converted the classical tale of the eastern bird into an allegory of the resurrection. Many other fables of the heathen mythology were similarly applied and interpreted in a religious sense by the authors of the middle ages. Of this the celebrated *Gesta Romanorum* afford more than one example. And we find in the catalogue of the books formerly bestowed by Humphrey Duke of Gloucester upon the library which he founded in this university, the whole of Ovid's *Metamorphoses* thus "*moralized*," as the writers of those days expressed it.

This taste for allegorizing the beautiful fictions of classical poetry was perhaps first introduced by the later fathers of the christian church. The one now under consideration, as it is among the most obvious, so it was probably among the earliest applications of this nature. "*Doceat* (says St. Ambrose as quoted in the *Speculum Naturale* of Vincent of Beauvais) *nos hæc avis exemplo resurrectionem credere, quæ sine exemplo et sine rationis præceptione sibi insignia resurrectionis instaurat.*" The Saxon Paraphrast has far exceeded his original in prolixity, a fault perhaps almost inseparable from the poetical system adopted by our ancestors. The present extract is taken from the commencement of the poem, and exhibits a description of the island which the Phoenix was supposed to inhabit. The paraphrast has by no means scrupulously followed the succession of ideas of his original.

¹ OFT have I heard that eastward, far from hence,
 The noblest land that song may tell of lies.
 Not by the countless host of men that hold
 This middle earth, that country may be known.
 Heaven hath removed it from the sinner's eye.
 Fair is that land, with every pleasure blest;
 In the sea's bosom, rich of odorous sweets,
 The lonely islet stands. Divine was he,
 And wondrous in his sovereign intellect,
 The Artificer that gave that land its place.
 There to his righteous servants stand unveil'd

¹ HÆBBE ic gefrugnen,
 Ðætte is feor heonan
 East-dælum on
 Æðelast londa
 Firum gefræge.
 Nis se foldan-sceat
 Ofer middangeard
 Monzum gefære
 Folc agenda;
 Ac he afyrred is
 Ðurh Meotudes meaht
 Man fremendum.
 Wlitig is se wong
 Eall wynnum geblissad;
 In roðam sæ-greatum
 Foldan stencum
 Ænlic is ðæt iglond.
 Æðele se Wyrhta,
 Modig meahum spedig,
 Se ða moldan gesette:
 Ðær bið oft open

Ego audiui
Quòd est procul hinc
In oriente quædam
Nobilissima regio
Viris cognita (vel celebrata).
Non est ea terræ plaga
Per medium orbem
Multis frequentata
Populi (terram) possidentis;
Sed illa remota est
Per Creatoris potentiam
Ab iniquè facientibus.
Splendida est ea regio
Omnibus deliciis beata;
In rubro oceani sinu
Terræ odoribus
Sola est ea insula.
Nobilis (fuit) Opifex,
Intellectuali potentiâ alacris,
Qui eam regionem statuit:
Illic est sæpe reclusum

In clearest light the joys of heaven's domain.
 Beauteous in sooth that land beneath the sky
 Spreads its green woodlands : there nor rain, nor snow,
 Nor the frost's fetters, nor the blast of fire,
 Nor hail swift falling, nor the hoary rime,
 Nor the sun's parching heat, nor winter's cold,
 May ought intrude ; but firm amid the wave,
 Still clad in verdure, stands that blessed realm.
 Nor hill nor mountain there, nor stony cliff
 (Such steepes as those our earthly mansion bears),
 High towering rise ; nor upland's long ascent,

Eadgum togeanes
 Onhliden hleoðra
 Wyn heofon rices.
 Huru ðæt is wynsum wong,
 Wealdas ȝrene,
 Scane under roderum.
 Ne mæg ðær ren, ne snaw,
Ne forstes fræst,
Ne fyres blæst,
Ne hægles hryre,
Ne hrimes dryre,
Ne sunnan hætu,
Ne sin caldu,
 Ne warm weder,
 Ne winter scur.
 Ac se wong seomað
 Eadig on sund
 Blostmum ȝeblowen.
 Beorgas ðær ne muntas
 Steape ne stondað,
 Ne stan-clifu
 Heah hlifiað,
 Swa her mid us,

Sanctis obviam
Revelatum clarè
Gaudium cœlestis regni.
Verè ea est læta regio,
Sylvis virescens,
Pulchra sub cœlo. [aut nix,
Neque potest (dominari) illic pluvia
Neque hyemis gelu,
Neque ignis afflatus,
Neque grandinis impetus,
Neque pruina rigori,
Neque solis ardor,
Neque noxium frigus,
Neque torrida tempestas,
Neque hyemis imber.
Sed regio permanet
Beata in oceano
Flosculis germinans.
(Nec) colles ibi nec montes
Præcipites stant,
Neque saxorum clivi
Ardui assurgunt,
(Sicuti hic apud nos)

Nor dell, nor vale is there, nor rocky cave.
 Mars not that blessed isle unseemly ought,
 But full of joys it flowereth under heaven.

The whole poem occupies ten leaves, and is divided into sections; the first of these (the only one which my time permitted me to transcribe) contains about one hundred and seventy verses, and ends thus,

Ðær se halga stenc	<i>Illic sanctus odor</i>
Wunað geond wyn lond	<i>Pervadit gaudii terram,</i>
Ðæt onwended ne bið	<i>Quæ accessa non est</i>
Æfre to ealdre	<i>Unquam hominibus</i>
Ær ðon endige	<i>Priusquam finiat</i> (Phoenix)
Frod fyrrn geweorc	<i>Provectior atate opus</i>
Se hit frymðe gescop.	<i>Quæ prima fabricavit.</i>

Exclusively of its general value as a specimen of the poetical language of our forefathers, and the curious circumstance of its having been drawn from a source which, though not of the purest

Ne dene, ne dalu,	<i>Neque vallis, neque convallis,</i>
Ne dun-scafu,	<i>Neque montium spelunca,</i>
Hlæwas, ne hlincas,	<i>(Neque) tumuli, nec aggeres,</i>
Ne ðær hleonað	<i>Neque illi inest</i> (incumbit)
Oo unsmeðes wiht.	<i>Ulla aspera res.</i>
Ac se æðele fold	<i>Sed nobilis regio</i>
Wridað under wolcnum	<i>Germinat sub cælo</i>
Wynnum geblowen.	<i>Gaudiis scaturiens.</i>

It will immediately be perceived that in the lines printed in italics the author has, besides the usual alliteration which is still carefully observed, adopted the additional ornament of rime, a circumstance of by no means common occurrence in Anglo-Saxon Poetry. Mr. Turner has adduced a few examples of it, but I know of no source which would afford so many, or of such length, as the Exeter MS. The principal of these are given in the introductory Essay on Saxon metre.

age, must yet be considered as classical¹, this long composition probably contains but little that would be interesting to the antiquary². This, however, the very slight inspection which I was enabled to give the remaining sections certainly does not authorize me to affirm from my own knowledge.

IV.

GNOMIC POEM.

Book IX. Section 4.

As a specimen of this class I have to offer the following paraphrase of a part of the fourth poem of the ninth book, which, though not altogether literal, will yet perhaps serve to convey a pretty accurate idea of the general tenor of the composition.

³ AGAIN shall summer shine, again
Shall winter weave his icy chain ;

¹ This was seldom directly the case with the poetry of the middle ages. The Boethius of Alfred is a splendid exception ; and a singular one of later date (about 1200) occurs in the Digby MS. noticed by Warton (MS. Digb. 86). It is entitled *Le Regret de Maximien*, and appears to be an English translation from a French paraphrase (for it is too loose and inaccurate to be called strictly a version) of an Elegy by Maximianus, falsely attributed by its earlier editors to Cornelius Gallus.

² It might perhaps be added that the concluding lines of the poem are written alternately in Saxon and Latin (as may be seen by reference to Wanley's Catalogue). This has been employed in the Introduction to the present volume, as serving in part to determine the nature of the metrical system adopted by our ancestors.

³ FORST sceal freosan ;
Fyr wudu meltan ;
Eorðe growan ;
Is brycgian ;

*Pruina concrescet ;
Ignis lignum dissolvat ;
Terra vigescet ;
Glacies confringetur ;*

Still shall fire's rapacious power
 The forest's goodly growth devour;
 Still for commerce, or for war,
 The wave shall bear thy keel afar.
 But One through all their varied range
 Bids matter rise and seasons change;
 One reigns supreme in heaven and earth,
 The God who gave creation birth.

Deep the gulph that hides the dead,
 Long and dark the way they tread;
 The wealth that swell'd their earthly pride
 Kindred or strangers shall divide;
 While breathless in the silent tomb
 They wait the last dread day of doom.

Wæter helm wezan,
 Wundrum lucan
 Eorðan ciðas;
 An sceal anbindan
 Forstes fetre,
 Fela meahtig God.
 Winter sceal geweorpan;
 Weder eft cuman;
 Sumor swegle hat;
 Sund unstillle.

*Aqua navem (ulmum) subvehet,
 Mirè ut includat
 Terræ fructus;
 Unus exolvit
 Pruinæ catenas,
 Maximè potens Deus.
 Hyems discedet;
 Tempestas rursus veniet;
 Æstivus æther calidus erit;
 Mare irrequietum.*

Deop deada wæg
 Dyme bið lengest;
 Holen sceal in æled¹
 Yrfe gedæled
 Deades monnes;
 Dom bið se last.

*Alta erit mortuorum via
 Tenebrosa et longissima;

 Possessiones dispartientur
 Defuncti hominis;
 Judicium erit ultimum.*

¹ I cannot satisfactorily explain this line.

The king shall woo some royal fair,
 His sceptre and his bed to share ;
 In bracelets bright and cups of gold
 Her ample dowry shall be told :
 Both beloved and praised shall be,
 For liberal hand and largess free.

The indefatigable Hickes has noticed in the chapter on Saxon poetry inserted in his *Thesaurus* the resemblance which the above composition bears to the lines appended to the *Metrical Calendar* or *Menology*, which he has printed with a literal translation. From this poem a few extracts are here subjoined as further illustrating this class of compositions, the character of which cannot be better expressed than in the words of Hickes himself:—"In eo mores hominum, affectus animantium, et inanimatorum naturæ, res itidem aliûs generis civiles, ethicæ, theologicæ describuntur in gnomis et sententiis αὐτὸς ἑαυτοῦ." "Absque omni planè connexu," he adds, in a repetition of nearly the same character introduced some few pages after the former. I have selected from different parts of this poem a few of the more striking paragraphs.

1 WHERE holds the king his seat of power,
 The work of earth's industrious sons,
 Far is seen the strong-walled tower,
 A mighty mass of well-knit stones.

Cyning sceal mid ceape	<i>Rex cum pretio</i>
Cwene gebicgan,	<i>Reginam redimet,</i>
Bunum and beazum ;	<i>Vasis et armillis ;</i>
Bu scealon ærest	<i>Ambo eximie</i>
Geofum god wesana.	<i>Muneribus se largos præstabunt.</i>

1 CYNING sceal rice healdan ;	<i>Gubernabit rex regnum ;</i>
Cæstra beoð feorran gesyne,	<i>Urbes e longinquo spectabuntur,</i>
Orðanc enta geweorc	<i>Ingeniosa gigantum opera</i>
Ða ðe on ðisse eorðan syndon	<i>(Qui in hac terrâ degunt)</i>
Wrætlic weall stana geweorc.	<i>Moenibus affabrè factis.</i>

Loudest rolls the thunder's voice,
 Swiftest flies the wind's light breeze,
 Purest far are heaven's high joys,
 Firmest stands what Heaven decrees.

Good with evil, young with old,
 Darkness still shall strive with light;
 Armed host with foeman bold
 Still shall wage unceasing fight.

The man of pure and guileless heart
 Yields soonest to the traitor's art;
 But he whose long-protracted age
 Hath taught him to beware is sage.

Wind byð on lyfte swiftust,	<i>Ventus in aere est ocyssimum,</i>
Ðunar byð ðragum hludast,	<i>Tonitrus fragor est maximè sonorus,</i>
Ðrymmas syndan Cristes myccele,	<i>Ingens est majestas Christi,</i>
Wyrd byð swiðost.	<i>Fatum est fortissimum.</i>

God sceal wyð yfele,	<i>Bonum adversus malum,</i>
Geogoð sceal wið ylde,	<i>Juventus adversus senectum,</i>
Lif sceal wið deaðe,	<i>Vita contra mortem,</i>
Leoht sceal wið ðystrum,	<i>Lux contra tenebras,</i>
Fyrd wið fyrd,	<i>Exercitus adversus exercitum,</i>
Feond wið oðrum,	<i>Inimicus contra inimicum,</i>
Lað wið laðe,	<i>Qui odit contra quem odio habuerit,</i>
Ymb land sacan,	<i>Ubique contendunt</i>
Synne stælan.	<i>Et semper se obfirmabunt.</i>

Soð bið swicolost,	<i>Verus facillimè decipitur,</i>
.
And gomol snoterost	<i>Et senex sapientissimus</i>
Fyru gearum frod	<i>Anteactis annis prudens</i>
Se ðe ær fela gebideð.	<i>Qui pridem multa est expertus.</i>

V.

THE SOUL'S COMPLAINT AGAINST THE BODY.

Book X. Section 1. Leaf 98.

THIS may be regarded as the prototype (in our own language at least) of a very numerous tribe of poems, the title of which will be well remembered by all those who are conversant with our earlier literature; "*Dialogus inter Corpus et Animam.*"

The composition immediately under our consideration is, however, scarcely entitled to the name of a dialogue. It consists only of a short exordium and one speech, in which the soul is represented as upbraiding the body with the sins to which it was accessory during their union. As no part of the composition appears to possess any peculiar claims to the merit of poetical beauty, I have translated only a few lines from its commencement. They contain (if I have rightly interpreted the passage, which is somewhat obscure) one singular instance of the popular superstitions of their age, relating to the time during which the soul was permitted to revisit the earth after its separation from the body.

1 BEFITS it well that man should deeply weigh
His soul's last journey; how he then may fare
When death comes on him, and breaks short in twain

1 HURU ðæs behofað
Hæleða æghwylc
Ðæt he his sawle-sið
Sylfa bewitige,
Hu ðæt bið deoplic.
Ðonne se deað cymeð,
Asundrað ða sibbe

*Maximè hoc oportet
Mortalium unumquemque
Ut ille ejus animæ iter
Secum meditetur,
Quàm illud sit longinquum (altum).
Quum mors advenit,
Abrumpit copulam*

The bond that held his flesh and spirit link'd :
 Long is it thence ere at the hand of Heaven
 The spirit shall reap or joy or punishment,
 E'en as she did in this her earthly frame.
 For ere the seventh night of death hath past,

Ða ðe ær somad
 Wæron lic and sawle.
 Long bið siððan
 Ðæt se gæst nimeð
 Æt Gode sylfum
 Swa wite swa wuldor,
 Swa him in worulde ær,
 Æfne ðæt eorðfæt,
 Ær geworhte.
 Sceal se gæst cuman,
 Gehðum¹ hremiȝ,
 Syle ymb seofon niht,

*Quā olim juncta
 Fuerunt corpus et anima.
 Diu est exinde
 Quōd spiritus accipit
 Apud Deum ipsum
 Aut pœnam aut gloriam,
 Sicut ipsi in mundo prius,
 Etiam (in) illo vase terrestri,
 Olim factum est.
 Spiritus veniet
 (In) statione querulus,
 ——— circiter (post) septimanam,*

¹ The sense of this clause is by no means clear to me. The word 'gyhðum,' which occurs once in Cædmon (p. 74, l. 4,) is supposed by Lye (Suppl.) to be derived from 'ge-hyht,' *refugium*. 'Giht,' or 'gyte,' however, appears in the compounds 'gebed-giht,' *bed-time*—'sungiht,' *the solstice*—'zyte-sal,' *an apartment*. Its signification in these compounds and in the passage of Cædmon above mentioned seems to be *tempus*, *mansio*, or *statio*. If 'gehðum' be taken in the latter of these senses, it may be understood as construed in the Latin version; if in the former, it may signify *aliquando*. Should the word 'geht,' or 'gyht,' be allowed to have signified *time* (as it must if 'gebed-gyht' be correctly translated *conticinium*—*vid. Lye in voce*), it will afford us a more plausible etymology of the adverb *Yet* than the one proposed by Mr. Horne Tooke. The derivative adverbs 'gates' (existing in *algates*) and 'gehðum' will then appear to be formed from the oblique cases by the same analogy as 'whiles' and 'whilom' from 'hwil,' *tempus*. The old Teutonic 'Zit,' *tempus* (*vid. Schilter's Glossary in voce*) may be derived from the same source. The following word, 'hremiȝ,' I have ventured to render *querulus*, or *stridulus* (from 'hrem,' *vocifera*), rather than *compos*, as Lye has given it. The only meaning I can discover for 'syle' is *basis* (*fundamentum*, 'syll'). I suspect it in this place to be a mistake of the transcriber for 'sylv' or 'sylfe.'

Ghastly and shrieking shall that spirit come,
 The soul to find its body. Restless thus
 (Unless high Heaven first work the end of all things)
 An hundred years thrice told the shade shall roam.
 With chilling voice that sad and mournful ghost
 Upbraids its kindred earth: "Thou hapless dust,
 How fares it with thee now? how dost thou waste,
 A foul and earthy mass? Full little erst
 Thy thoughts were of that journey which the soul,
 Driven from her fleshly tenement, is doom'd to!

Sawle findan
 Done lichoman,
 Ðe heo ær longe wæg,
 Ðreo hund wintra,
 Butan ær wyrce
 Ece Dryhten
 Ælmihtig God
 Ende worulde.
 Cleopað ðonne swa cearful
 Caldan reorde,
 Spriceð grimlice
 Gæst to ðam duste:
 "Drugu ðu dreorga,
 To hwon dreahtest ðu me?
 Eorðan fylnes
 Eal forweornast,
 Lames gelices.
 Lyt ðu geðohtes to won
 Ðinne sawle sið
 Siððan wurde
 Siððan heo of lichoman
 Læded wære.
 Hwæt wite ðu me werga¹

*Anima ad inveniendum
 Corpus,
 Quod illa nuper habitabat,
 ccc hyemes,
 Nisi prius constituat
 Æternus Dominus
 Omnipotens Deus
 Finem orbis.
 Clamat tunc adeo misera
 Frigidâ linguâ,
 Alloquitur horrens
 Anima pulverem:
 "Pulvis tu infelix,
 Quo agis me?
 Terrendâ putredine
 Omnino marcescis,
 Limi similitudine.
 Parum præcepisti expectatione
 Tuum spiritus-iter
 Quò futurum esset
 Quum ille (spiritus) e corpore
 Eductus foret.
 Ut punies me inique!*

¹ I am by no means satisfied with the construction of this line, or the clause following it.

To what sad fate, O wretched food of worms,
Hast thou reduced me! Little thoughtest thou
How long and dreary was my destined way."

This extract constitutes about one-sixth part of the poem. The remainder is occupied by a tissue of similar reproaches, and appears, upon the whole, to exhibit but little of imagination, and none of those traces of popular opinions or customs which occasionally stamp an additional value on the remains of our ancient versifiers.

It terminates thus, at the 100th leaf of the MS.

Ðæt mæg æghwylcum
Men to gemyndum
Mod snotterra.

*Id debent (possunt) omnino
Homines in mentem (revocare)
Animi prudentes.*

Hwæt þu huru
Wyrma gif
Lyt zeðohtes
Hu ðis is long hider."

*Quàm tu verè
Vermium esca
Parùm cogitasti
Quàm sit longum hùc."*

VI.

SCALDIC POEM.

Book X. Sect. 2. Leaf 100.

THIS poem is chiefly remarkable from its allusions to the mythological and mytho-historical narratives which have been incorporated into the Icelandic Edda; and more especially as fully attesting the popular estimation in which Weland, the Vulcan of Northern mythology, was held by our ancestors long after their conversion to Christianity; and proving also the antiquity and

general diffusion not only of a belief in his existence and attributes, but even of the details of his wild and singular history¹.

This history, as contained in the *Volundar Quida* of Sæmund's Edda (without the recent publication of which the Exeter Frag-

¹ [Note by the Editor.]

The author of these Illustrations had detected also an allusion to the same mythological personage in a passage of King Alfred's translation of the Boethian metres, which moreover affords an amusing example of the ignorance of Roman historians then generally prevalent. The royal paraphrast, finding (in the 7th metre of the 2nd book) the following reflection on the instability of human glory,

Ubi nunc fidelis ossa Fabricii jacent?

afforded, by his entire ignorance of the fame of the "faithful legate," a new instance in support of the truth which the poet was labouring to establish, the uncertainty of earthly reputation; and considering his name apparently as designating, according to its etymology, a smith, transfers it to the most illustrious character of that profession with whose story he was conversant, the Vulcan of the North:—

Hwær sint nu ðæs wisan	Where are now the wise
Welandes ban,	Weland's bones,
Ðæs goldsmiðes	The goldsmith
Ðe was ȝeo mærost.	That was formerly most illustrious.

P. 162.

The Saxon lexicographer Lye is strangely embarrassed by this passage, and endeavours to make out of 'Weland' an epithet referring to the travels of Fabricius to the court of Pyrrhus, as if agreeing with 'wealland' *peregrinans*.

The same error is also found in the prose translation of the passage, where it stands

Hwær sint nu ðæs Welondes ban.—P. 43.

Geoffrey of Monmouth has even introduced this Gothic artificer into the cyclus of Celtic fiction, where he mentions

Pocula quæ sculpsit Guielandus in urbe Sigeni.

Another allusion to him occurs in Hoveden, f. 444, who says, that when Geoffrey of Plantagenet was knighted, they brought him an ancient sword

ment must have remained as unintelligible to us as it was to H. Wanley, who terms it an ænigma, runs briefly thus.—Weland was one of three brothers settled in Ulfdale, and married to Val-kyriæ or war-nymphs, if they may so be termed. After a residence

from the royal treasure, the workmanship of Galan, the most excellent of all sword-smiths.

In the local traditions of the Vale of the White Horse, his memory is still preserved in the legends attached to the cairn or cromlech called Wayland Smith, recently introduced to such general notice by the author of Kenilworth.

But one of the fullest references which early English literature presents to his story, occurs in the more modern version of the romance of Hornchilde, where maiden Rimenild gives her lover Horn a sword, of which she says,

It is the make [*mate*] of Miming,
Of all swerdes it is king,
And WELAND it wrought,
Bitterfer it hight.

Ritson's Romances, vol. iii. p. 295.

This will afford additional ground for referring that romance to a Saxon or Danish, and not to a Norman origin. Bishop Percy's assertion, indeed, that it appears of genuine English growth, though denied with equal confidence and ignorance by Ritson, is supported by internal evidence which no one capable of understanding it can reject. The above reference to Northern mythology, strongly as it indicates such an origin, is corroborated by many other circumstances tending even more forcibly to establish the same fact. Thus in all the three versions of this romance (that is to say, the two English and one French version, which has idly been supposed to be the original), although every one of them varies materially from the rest, both in incidents and names, yet in none of them is any name given to any character which is not purely Saxon—a circumstance not to be paralleled in any other romance; a mixture, greater or less, of French names occurring in them all. Thus even in Sir Tristram, Blanchefleure, Triamour, Gouvernail, Florentine, and others, are to be found, though that romance is remarkably free from such misnomers, and generally does ascribe Celtic names to its Celtic heroes. Secondly, the language of the earlier English version of Hornchilde is in its essence purely Saxon. In the whole course of the romance scarcely more than two words (*to arrive*, and 'on reme' for *on oars*) are referable to the Norman-

of nine years, these females were constrained by fate to leave their husbands, and disappeared. Two of the brothers departed in search of their respective partners; but Weland remained at home, employed in the curious arts of his profession, and had forged 700 rings or plates of gold, when Nidudr, a king of Nericia, allured by the fame of his riches, beset his dwelling with an armed force, and after some acts of plunder and insult, was induced by the advice of his queen to incapacitate him for active revenge, by the cruel process of cutting asunder the sinews of the knee joint. Thus maimed, he was conveyed to a small island, and forced to work for the benefit of his captors. In this solitude he revenged himself by secretly murdering the youthful sons of Nidudr, whom he had

French; but the slightest acquaintance with romances really translated from the French will satisfy any one of the liberality with which the English minstrels borrowed not only the materials but the very words of the original, especially when to do so would help to furnish out a rime. Even Sir Tristram, which exhibits the nearest approach to the purity of this version of Horn, has often such words as *belami*, *bonair*, *battayle*, *aventures*, *broche*, *conseil*, *delit*, *desire*, *deraie*, *dioul*, &c. &c.

The phenomena presented by the three versions of Hornchilde seem to indicate that the story had become so popular as to form the subject of several different romances even in the Saxon times, for each bears the marks of immediate derivation from a Saxon original; and yet there are material variations in the manner of telling the story in each. The earlier English and the French bear the greatest resemblance, but the later English differs widely from both. In the two former, the scene is laid in the kingdoms of Suthene, Estness, and Westness, of which it would not be easy to ascertain the locality, and in Ireland; but in the later version we find ourselves on *terra firma* in several districts of Yorkshire, Northumberland, Wales, &c.: and the incursions of Saracens in the former are described as invasions of Danes and Irish in the latter; which, though certainly more modern in its present form, may claim from these circumstances, as well as the reference to Weland, to be considered as the more correct representation of a genuine Saxon original.

In Sir Tristram, also, we find a few lingering traces of Gothic traditions in the usage of the term 'dweg' for dwarf, and in the mention of caverns wrought in the old times by the Eotenes.

decoyed into his dwelling by the promise of golden ornaments. He then presented to the father their skulls set in gold, and fashioned into drinking cups: to their mother, gems produced from their eyes; and to their sister Bodhilda, an ornament for the breast made from their teeth. Soon after the unconscious relatives had received these Thyestean presents, the virgin Bodhilda, having broken a golden bracelet, visits the artificer and entreats him to repair it. Either by drugs or magic arts (for the poem is in parts not only obscure but mutilated) he seems to have cast her into a profound sleep, and to have added to the other particulars of his barbarous revenge the violation of her person. This accomplished, he enters the palace of Nidudr by the aid of wings, and hovering over the presence-chamber of the monarch, reveals to him (after having extorted a promise that Bodhilda shall suffer no injury at the hands of himself or queen) the untimely fate of their offspring. He then vanishes.—I have entered thus fully into an abstract of the *Volundar Quida*, because a knowledge of its import is requisite to the understanding the Saxon, or rather Danish bard; and because, from the very recent publication of this part of the Edda, it may not yet be generally known to those who have not made a peculiar study of Northern antiquities. I now pass to the composition immediately before us.

It appears to be a species of rude song, *De infortuniis illustrium virorum*, composed for the purpose of alleviating the sorrows of the writer himself. It is divided by a species of burden into paragraphs of unequal length, each containing a separate example. The first and second of these relate (as I have said) to the adventures of Weland and Bodhilda. After what has been premised, their general purport will be readily understood. It is not, however, without diffidence that I offer a translation, which I have endeavoured to make as literal as possible. Some passages are so obscure as to render it highly probable that I may have misunderstood them.

WELAND him bewurman

Wræces cunnade,
 Anhydiȝ eorl
 Earfoða dreag.
 Hæfde him to ȝesiððe
 Sorȝe and longað,
 Winter cealde,
 Wræce wean oft onfond,
 Siððan hine Niðhad
 On nede leȝde
 Swoncre seono bende
 Onsyllan mon.
 Ðæs ofer eode
 Ðisses swa mæȝ.

Beadohilde ne wæs
 Hyre broðra deað
 On sefan swa sar

WELANDUS sibi animum inflam-
mare

Exilio (v. injuria) sensit,
Pervicax dux
Difficultatem pertulit.
Habuit sibi in comites
Dolorem ac solitudinem,
Hyeme frigido,
Exilii dolorem sæpe expertus est,
Ex quo eum Nithadus
Necessitate obstrinxit
Debilem nervorum articulos
Infelicem hominem.
Hoc ille superavit
In hoc tuum tanquam potes
sustine.

Bodhildæ non erat
Fratrum mors
In pectore tam molesta

E'EN Weland felt, the strong and stern,
 His soul with wrongs indignant burn,
 Doom'd through the winter's night to bear
 A wretched exile's lot of care.
 Companion had the Alf-king none
 Save grief and solitude alone,
 What time by false Nidudr's art
 The mangled sinews' torturing smart
 Had laid the hapless artist low,
 In dread extremity of woe.
 Yet bore he this, and thou mayst bear
 The grief that all of earth must share.

Swa hyre sylfre ðing;	<i>Quàm propria cura;</i>
Ðæt heo gearolice	<i>Quòd ea statim</i>
Onġieten hæfde	<i>Intellexerat</i>
Ðæt heo eacen wæs.	<i>Se gravidam esse.</i>
Æfre ne meahte	<i>Nunquam potuit</i>
Ðrifte ġeðencan	<i>Aucta (scil. fætu) conjicere</i>
Hu ymb ðæt sceolde,	<i>Quomodo id evenisset, &c.</i>
Ðæs ofereode,	
Ðisses swa mæg.	

The mutability of human affairs is further illustrated by the example of the kings of the Goths (Geates Frige)¹, whom he states to

¹ The Editor has judged it best to insert at length from the original the concluding stanzas of this singular composition. In the first of these stanzas there appears to be a clear allusion to the thirty-two years' exile of Theodric (the celebrated Dietrich of Berne, of Teutonic historical romance); but since Mæringaburg seems to have been the proper city of that monarch, the text is probably corrupt: perhaps 'ne' has dropt out, and we should render the passage "Theodric did not possess," i. e. was deprived of the possession of Mæringaburg.

We ðæt mæð hilde	This reward of many a contest
Monge ġefrugnon,	Have we heard,
Wurdon ġrundlease,	How they became deprived of their territories,
Geates frige,	The chiefs of the Goths,
Ðæt hi seo sorg lufa	So that from them the desire of grief
Slæp ealle binom.	All sleep removed.
Ðæs ofereode, &c.	
Deodric ahte	Theodric possessed
Ðrihtig wintra	Thirty winters
Mæringa burg;	Mæringaburg;
Ðæt wæs moneġum cuð.	This was known to many.
Ðæs ofereode, &c.	
We ġeascodon	We have learned
Eormanrices	Ermanric's
Wylfenne ġeðoht;	Wolf-like council;

have lost their territory by the continual wars of Theoderic and of Hermanric, both heroes of the second or mythico-historical period, as it has been termed, of the Eddic fictions. In the sequel we find depicted at somewhat greater length the misfortunes and sorrows of a bard, probably (as has been before somewhat too hastily perhaps asserted) of the author himself. "He sitteth," we are told, "bereaved of joy, his breast labouring with care, and thinketh with himself that his portion of hardships is endless. Then may he reflect how the allwise Lord worketh abundant changes throughout the world, exhibiting to many among men honour and the fruit of prudence, and to others the portion of woe. This may I affirm

Ahte wide folc
 Gotena rices ;
 Ðæt wæs grim cyning ;
 Sæt secg monig
 Sorgum gebunden
 Wean on wenan,
 Wigsetc geneahhe
 Ðæt ðæs cynerices
 Ofercumen wære.

Ðæs ofereode, &c.

Siteð sorg ceariȝ
 Sælum biðæled,
 On sefan sweonceð,
 Sylfum ðenceð
 Ðæt sy endeleas
 Earfoða deal.
 Mæg ðon geðencan
 Ðæt geond ðas worulde
 Witig Dryhten
 Wendeð geneahhe ;
 Eorle moneȝum
 Are gesceaweð
 Wislicne blæd,
 Sumum weana dæl.
 Ðæt ic by me sylfum

He possessed the wide nations
 Of the Gothic dominion ;
 He was a stern monarch ;
 Many a soldier sat
 Bound with sorrows
 To meditate on his woes,
 Because the many warlike seats
 Of that kingdom
 Were overcome.

Translated in the text:—but the Editor is rather inclined to consider the first fourteen lines as a continuation of the subject of the preceding stanza, referring them to "Many a soldier" as their nominative. They describe, in his opinion, the reflections of the Gothic warriors on the vicissitudes of the contest between Theoderic and Ermanric: the transition to the personal affairs of the poet does not take place until the fifteenth line.

(he proceeds—and I preserve the original transition from the third to the first person), this may I affirm from my own experience : Once was I bard to the high Dane, beloved by my lord ; my name was Deor ; many a winter had I an excellent following, and a faithful chieftain, until Heorrenda, a crafty foe, deprived me of the lordship or freedom (londriht) that the glory of chieftains had bestowed on me.”

The interest of these references to the Scaldic mythology will perhaps be better estimated if we consider that the remarkable volume which contains them has to boast of an antiquity, on the lowest allowance, three centuries higher than that of the oldest MS. extant of the Eddic poems, and coæval at least with their collection or composition (if ever indeed they were so collected or composed) by Sæmund the Wise. This much we must allow, both to these singular remains and to the Song of the Traveller inserted in an earlier portion of this collection, even though we should assign their origin to the age of Leofric. The MS. is, however, very possibly still older; for the latter part of its contents are scarcely such as the prelate would have procured to be transcribed for the use of a collegiate library. If, however, the transcript was made at his

Secgan wille,
 Ðæt ic hwile wæs
 Heo Deninga scop,
 Dryhtne dyre,
 Me wæs Deor nama ;
 Ahte ic fela wintra
 Folgað tilne,
 Holdne hlaford ;
 Oððe ðæt Heorrenda,
 Nu leoð cræftig mon,
 Lond riht geðah,
 Ðæt me eorla hleo
 Ær gesealde.
 Ðæs ofereode, &c.

direction, it is reasonable to suppose that the poems selected for the purpose would be such as already enjoyed some degree of reputation; the productions, perhaps, of some of those Scalds who are known to have graced the court and shared in the patronage of the munificent Canute. To this period (if I may be permitted to venture the hypothesis), I should be disposed to attribute the composition or the remodelling of these, and of the Danish Epic which has occupied so large a space in the earlier pages of the present work. The reference of both poems to Danish antiquity, and the occurrence of Rupic letters in the Exeter MS. seem to countenance this opinion. If any one should be disposed to attribute the composition of our plundered bard to an earlier day, we have however seen that the name and occupation of Weland were not unknown to Alfred.

VII.

THE EXILE'S COMPLAINT.

Leaf 115.

[*Inserted by the Editor.*]

THE Editor has, in the present instance, been induced to deviate from the rule he had prescribed to himself, of confining these Illustrations to the materials prepared by the late Author¹, by two reasons;—First, the extreme scarcity of compositions of an elegiac character, such as the subjoined poem, in the Saxon language: the translations from the Boethian metres afford, perhaps, the only other instance; and the following lines may therefore be considered as an unique specimen of an original attempt of this kind by an

¹ The Author had himself been compelled to leave this portion of the Exeter MS. unexamined, but had expressed in one of the papers left behind him his desire that this task should be completed; a desire which the Editor, during a subsequent visit to Exeter, endeavoured to accomplish.

Anglo-Saxon Scop. The style will be found closely to resemble that which the royal paraphrast of Boethius has adopted, in its extreme simplicity, or, as Hickes considers it, purity; a fact affording confirmation to the views previously advanced, that this style was chosen as being better accommodated to subjects of a moral or elegiac nature than the grandiloquism of the Cædmonian school.

The second reason, which exerted still more influence over the Editor's determination, was the appearance which this poem presents of allusion to the adventures and misfortunes of some hero once familiar to the Scaldic Muse: he was anxious, therefore, to submit it to that part of the literary public interested in such inquiries, in the hope that some one more conversant with the cycle of early Northern poetry and romance than himself may trace it to its original dependence and source, and discover in it, as in the preceding instances of the Fight of Finsborough and the History of Weland, one of those interesting links which connect the remains of Anglo-Saxon literature with that of their Continental brethren of the same great family of nations¹.

It is almost needless to observe that this poem contains the lamentation of some faithful and attached attendant, whose lord had quitted his country, apparently in consequence of the treachery of his kindred, which had also been exerted to separate from him this humble friend, who had vainly endeavoured to trace and follow his footsteps in distant lands. His situation and feelings are expressed with more pathos, and his lonely retreat amidst the woods exhibits more power of description, than can be usually found in Saxon poetry.

IC ðis gied wrece
Bi me, ful ðeomorre,

I SET forth this lay
Concerning myself, full sad,

¹ Is it not probable that it is connected with the history of the faithful Hildebrand, who is recorded in the Wilkina Saga to have wandered in many countries, after the expulsion of his chief, Theoderic of Bern, from his kingdom by the treason of his uncle Ermanric?

Minre sylfre sið.
 Ic ðæt seczan mæg
 Hwæt ic yrmða gebad
 Siððan ic upaweoþ,
 Niwes oððe ealdes.
 Nō mā ðoñ nū¹
 A ic wite won
 Minra wræc siða ærest;
 Min hlaford gewat
 Heonan of leodum
 Ofer yða gelac;
 Hæfde ic wht ceare
 Hwær min leod fruma
 Londes wære;
 Ða ic me feran gewat,
 Folgað secan,

 Wineleas wrecca for;
 Minre wea ðearfe ongunnon,
 Ðæt ðæs monnes
 Magas hyczan
 Ðurh tyrne geðoht
 Ðæt hy todælden unc,
 Ðæt wit, gewidost
 In woruld rice,
 Lifdon lað licost;
 And mec longade
 Hat mec hlaford min
 Her heard niman;
 Ahte ic leofra lyt
 On ðissum londstede,
 Holdra freonda.

And my own journeyings.
 I may declare
 What calamities I have abode
 Since I grew up,
 Recently or of old.
 No man hath experienced the like;
 But I reckon the privations [first;
 Of my own exiled wanderings the
 My lord departed
 Hence from his people
 Over the expanse of the waves;
 I had some care
 Where my chieftain
 In the lands might be;
 Then I departed on my journey,
 To seek my following (*i.e.* the
 chief to whose train I belonged),
 A friendless exile's travel; [gan,
 The necessities of my sorrows be-
 Because this man's
 Kindred plotted
 Through malevolent counsel
 That they should separate us,
 That we, far remote
 In the regions of the world,
 Should live most afflicted;
 This weary state
 My lord hath ordained me
 Here in hardship to endure;
 I have few dear to me
 In this country,
 [Few] faithful friends.

¹ I read this line, "Nan man ðone nam."

For ðon is min hyge ðeomor :	Therefore is my mind sad :
Ða ic me ful ðemæc	So that, as a perfect mate to me (i. e. a full rival in affliction)
Ne monnan funde	I can find no man
Heard-sæligne,	[So] unhappy,
Hyge ðeomorne,	Sad in mind,
Mod unðendne ¹ ,	Debilitated in spirit,
Morðor hycgende.	And intent on thoughts of death.
Bliðe ðebæro,	Blithe in our bearing,
Ful oft wit beotedon	Full oft we two promised
Ðæt unc ne ðedælde	That nothing should separate us
Nemne deað ana owiht elles.	Save death alone.
Eft is ðæt on hworfan ;	But this is reversed ; [been,
Is nu swa hit no wære,	And now, as though it had never
Freondscipe uncer :	Is our friendship become :
Seal ² is feor ðeneah	Afar off is it the lot
Mines fela leofan	Of my well-beloved
Fæhða dreogan.	To endure enmity.
Heht mec man wunian	I am compelled to sojourn
On wuda bearwa,	In woodland bowers,
Under ac treo,	Beneath the oak-tree,
In ðam eorð scræfe ;	In this earthy cavern ;
Cald is ðis eorð sele ;	Cold is this earthy mansion ;
Eal ic eom of longad ;	I am all wearied out ;
Sindon dena dimme ;	Dark are the dells,
Duna up hean ;	And steep the mountains ;
Bitre burg-tanes ³ ,	A horrid dwelling among branches,

¹ unðeond, *non vicens*, from 'un' and 'ðean'.

² I am far from satisfied with my translation of this passage, in which I have supposed 'seal' to be the same with 'sæl,' *time* or *occasion*, and interpreted it as the destiny imposed by actual circumstances.

³ burg-tanes.—I can find no etymon for this term, excepting 'burg,' *a city* or *residence*, and 'tana,' *a branch*; and I have rendered it accordingly.

Brerum beweaxne;
 Wic wynnaleas.
 Ful oft mec her wraðe
 Begeat from sið frean :

Frynd synd on eorðan;
 Leof lifgende
 Lezer weardiað;
 Ðon ic on uhtan
 Ana Ʒanze
 Under ac treo
 Geond ðas eorð scrafa :
 Ðær ic sittan mot
 Summor langne dæg,
 Ðær ic wepan mæg
 Mine wræc siðas
 Earfoða fela;
 Forðon ic æfre ne mæg
 Ðære mod ceare
 Minre Ʒerestanne,
 Ealles ðæs longa
 Ðæs mec on ðissum life begeat.
 Ascyle Ʒeong man
 Wesan Ʒeomor mod,

Heard heartan Ʒeðoht,
 Swylc habban sceal
 Bliðe Ʒebæro;
 Eac ðon breost ceare

Sin-sorƷna ƷedreaƷ;
 Sy æt him sylfum ƷelonƷ
 Eal his worulde wyn;
 Sy ful wide fah

Overgrown with briars;
 A joyless abode.
 Here full oft adversity
 Hath overtaken me from the
 journey of my lord :
 My friends are in the earth;
 Those beloved in life
 The sepulchre guardeth;
 Then I around
 In solitude wander
 Under the oak-tree
 By this earth-cave :
 There must I sit
 The summer long day,
 There may I weep
 My exiled wanderings
 Of many troubles;
 Therefore I can never
 From the care
 Of my mind, rest,
 From all the weariness [life.
 That hath come upon me in this
 Let the young man strip off
 To be sad of mind (*i. e.* in anti-
 cipation of sorrow),
 Hardhearted thoughts,
 The same that shall [now] have
 A blithe bearing;
 [Shall hereafter] also [have] in the
 care of his breast [rows;
 The endurance of constant sor-
 [Although] long may abide with
 All his worldly joy; [him
 And distant be the foe

Feorres folc-londes ;
 Ðæt min freond siteð
 Under stan hliðu,
 Storme behrimed.
 (Wine werig mod)
 Wætre beflowen
 On dreor sele ;
 Dreogeð se min wine
 Micle mod ceare,
 He ȝemon to oft
 Wynlicran wic.
 Wa bið ðam¹
 Ðe sceal of langoðe
 Leofes abidan.

Of the far country ;
 In which my friend sitteth
 Beneath the stony mountain,
 Hoary with the storm.
 (My companion weary in his spirit)
 The waters streaming
 Around his dreary abode ;
 This my friend suffereth
 Great sorrow of mind,
 And remembereth too often
 His happier home.
 Woe shall be to them
 That shall to length
 Of life abide.

VIII.

THE RUINED WALL-STONE.

Leaf 123.

THIS specimen was left by the late Author of these Illustrations in a very imperfect state of preparation: the Latin translation had

¹ I conceive the author here returns to the moral reflections commenced in the lines "Ascyle ȝeong man," &c., which were, with much natural feeling, interrupted by the remembrance of his friend's exile and sorrows, suggested by the mention of a far country; the passage from "Ðæt min freond siteð" to "Wynlicran wic" being parenthetical. The general tenor of these moral reflections appears to be, "Let not the young presume in their prosperous fortune, for whosoever shall attain to length of days is destined also to the endurance of ill."

not received any revision, consisting only of scanty notes in pencil on the margin of his transcript; and the few first lines of the metrical version were alone completed. The Editor was unwilling, however, to suppress a fragment of so much interest, and so superior, both in picturesque description and in the tone of moral feeling which pervades it, to the great mass of Saxon poetry: he has therefore ventured, although altogether unpractised in poetical composition, to fill up the chasms of the metrical version; distinguishing, however, his own rude attempts by the Italic character.

The reader will be reminded, in the contrast between past grandeur and actual desolation thus presented by the ancient Scald, of the more elaborate delineation of a modern author, the celebrated description of Dinevor Castle in Dyer's "Grongar Hill;" but a still more interesting parallel, because drawn from the poetry of a period equally remote and imperfectly civilized, will be found among the early bards of Wales, in Llywarch Hen's Elegy on Urien Reged—"Yr aelwyd hon," &c.

THIS hearth—deserted by the shout—
More habitual on its floor
Was the mead, and the talking of the mead-drinkers.

This hearth—will it not be covered with nettles?
While its defender was alive
More accustomed there was the needy stranger.

This hearth—will it not be covered with sod?
In the lifetime of Owain and Elphin
Its cauldron boiled the prey.

This hearth—will it not be covered with hoary fungi?
More accustomed around its viands
The brave ones dauntless in the sword stroke.

This hearth—will it not be covered with spreading brambles?
Blazing logs were upon it,
And the accustomed gifts of Reged.

This hearth—will it not be covered with thorns?
More accustomed to it the assembled ring
Of Owain's companions.

This hearth—will it not be covered with ants?
More accustomed the bright torches
And blameless societies.

This hearth—will it not be turned up by swine?
More accustomed the clamour of men,
And circling horns of the banquet.

This buttress here—and that one there—
More accustomed around them
An army's clamour, and the path of melody.

It has appeared to the Editor that some connexion may exist between the subject of the present specimen and the history of Finsborough already detailed in a former article of this Appendix, since both cities were under the dominion of the Jutes, and both appear to have perished by a similar catastrophe.

THE RUINED WALL-STONE.

REAR'D and wrought full workmanly
By earth's old giant progeny
The wall-stone proudly stood. It fell
When bower, and hall, and citadel,
And lofty roof, and barrier gate,
And tower and turret bow'd to fate,

And wrapt in flame and drench'd in gore
 The lofty burgh might stand no more.
 Beneath the Jutes' long vanish'd reign.
 Her masters ruled the subject plain;
*But they have moulder'd side by side—
 The vassal crowd, the chieftain's pride;
 And hard the grasp of earth's embrace,
 That shrouds for ever all the race.*
 So fade they, countless and unknown,
 The generations that are gone¹.

* * * * *

*Fair rose her towers in spiry height,
 From bower of pride and palace bright,
 Echoing with shout of warriors free,
 And the gay mead-hall's revelry;
 Till Fate's stern hour and Slaughter's day
 Swept in one ruin all away,
 And hush'd in common silence all,
 War-shout and voice of festival.
 Their towers of strength are humbled low,
 Their halls of mirth waste ruins now,
 That seem to mourn, so sad and drear,
 Their masters' blood-stain'd sepulchre.
 The purple bower of regal state,
 Roofless and stain'd and desolate,
 Is scarce from meaner relics known,
 The fragments of the shatter'd town.
 There store of heroes, rich as bold,
 Elate of soul, and bright with gold,
 Donn'd the proud garb of war that shone
 With silvery band and precious stone:*

¹ Here some mutilated lines of the original, which appear to mention Ræghar or Rægnar and Readfah as ancient kings of the city, are omitted.

So march'd they once in gorgeous train
 In that high seat of wide domain.
 How firmly stood in massy proof
 The marble vault and fretted roof,
 Till, all-resistless in its force,
 The fiery torrent roll'd its course,
 And the red wave and glowing flood
 Wrapt all beneath its bosom broad.

Leaf 123. last line.

WRÆTLIC is ðis wealstan

Wyrde gebræcon,

Burȝ stede burston,

Brosnad enta geweorc;

Hrofas sind gehrorene,

Hreos getorras,

¹ Hrim-geat-berofen;

Hrim on lime,

Scearde scur beorge,

Scorene gedrorene,

Ældo under Eotene.

Eorð grap hafað

Waldend wyrhtan

Forweorone geleorene,

Heard gripe hrusan;

Oð hund cnea

Werðeoda gewitan.

Oft ðæs wæg gebad

Ræghar and Readfah

Rice æfter oðrum

AFFABRE factum est hoc ædifi-

Fato disruptum, [cium

Urbium sedes corruunt,

Pereunt gigantum opera;

Tecta sunt devastata,

Turres ruituri,

Amplis portis privati;

Fuligo est super calcem [i.e. *calce*

obductos parietes],

Erasa est urbs pulcra,

Direpta et sanguine perfusa,

Quæ olim fuit sub Jutis.

Terræ amplexus tenet

Principes operariosque,

Extinctos mortuosque,

Duro telluris compressu;

Donec centum genera

Hominum discesserunt.

.

.

.

¹ Forsan pro 'rumgeat,' porta ampla.


Ofstonden under stormum

Steap ȝeap ȝedrea

* * * * *

[*Hic Codex hiulcus est.*]

Beorht wæron burh ræced,	<i>Splendida erant urbis ædificia,</i>
Burn-sele monige,	<i>Ædes permultæ,</i>
Heah horn ȝestreon ;	<i>Altis pinnis ornata (vel potius</i> <i>Altum erat cornu possessionum</i>
	<i>ejus);</i>

Here sweȝ micel ;	<i>Exercitus vox magna ;</i>
Meodo-heall monig,	<i>Medi aula plurima,</i>
¹  [man?] dreama ful.	<i>Hominum gaudii plena.</i>
Oððe ðæt onwende	<i>Donec supervenerit</i>
Wyrd seo swyðe ;	<i>Fatum asperum ;</i>
Crungon walo wide,	<i>Occubuerunt strage latâ,</i>
Cwoman wol-daȝas,	<i>Venerunt prælii dies,</i>
Swylt eal fornóm	<i>Exitium omnes rapuit.</i>
Secȝ-rof wera ;	<i>Bello claros heroas ;</i>
Wurdon hyra wiȝsteal	<i>Erant eorum propugnacula</i>
Westen staðolas,	<i>Desertæ sedes,</i>
Brosnade beorȝsteal.	<i>Diruta urbis statio.</i>
Betende crungon	<i>Præliati occubuerunt</i>
Hergas to hrusan.	<i>Milites in terram.</i>
Forðon ðas hofa dreorȝiað ;	<i>Ergo hæc habitatio luget ;</i>
And ðas teafor ȝeapu,	<i>Et hæc purpurea (regalis domus)</i>
Tiȝelum sceadeð,	<i>Tegulis divulsis, [prona,</i>
Hrost beaȝas-rof	<i>Cubiculum annuliferi herois</i>
Hryre wonȝ gecronȝ,	<i>Ruina in campum prolapsa est,</i>
Gebrocen to beorȝum.	<i>Inter urbis fragmenta.</i>
Ðær hi beorn monig,	<i>Ibi juvenis multus,</i>
Glædmod and ȝold beorht,	<i>Lætus animo et auro lucens,</i>

¹ This Rune, which represents the letter M, is named Man, and here appears to stand for that name.

Gleoma gefrætwed,	<i>Splendidè ornatus,</i>
Wlonc and winȝal,	<i>Audax, et gaudio gestiens,</i>
Wiȝ-hyrstum scan,	<i>Indusiis bellicis fulsit,</i>
Seah on sync on sylfor,	<i>Prospexit metallum, argentumque,</i>
On searo ȝimmas,	<i>Pulcrasque gemmas,</i>
On ead on æht,	<i>Divitias, possessionesque,</i>
On eorcan stan.	<i>Et lapides pretiosos.</i>
On ȝas beorhtan burg	<i>In hâc splendidâ civitate</i>
Bradān rices	<i>Lati regni</i>
Stan hofu stodan ;	<i>Lapidei fornices stabant ;</i>
Stream hate wearp	<i>Flumen igneum invasit</i>
Widan wylme,	<i>Lato æstu,</i>
Weal eal befeng	<i>Murum totum occupavit</i>
Beorhtan bosme.	<i>Lucido sinu.</i>
Ðær ȝa haðu wæron	. . . . .
Hat on hreðre	. . . . .
Ðæt wæs hyðelic.	. . . . .
Leton ȝon ȝeoton * *	. . . . .
* * * * *	

[*Cætera Codicis mutilatione desunt.*]

No. IV.

KING ALFRED'S
METRICAL PARAPHRASE
OF
THE POETICAL PORTIONS
OF
BOETHIUS 'DE CONSOLATIONE PHILOSOPHIÆ.'

ALTHOUGH it is possible that Alfred may not have found leisure to compose or translate all the works attributed to him by Bale and other antiquaries, there is yet unquestionable authority for his having enriched our language with a version of the well-known treatise of Boethius *De Consolatione Philosophiæ*. William of Malmesbury not only relates the fact, but describes the manner in which the illustrious author was enabled to surmount the various difficulties of his original,—difficulties both of style and matter, which must otherwise have formed a considerable bar to the labours of one who had applied himself only at an advanced age to the study of the Latin language, and who could scarcely be expected to have brought to his task a competent knowledge of the philosophical tenets of Grecian antiquity. Asser (it appears from this testimony) first interpreted or paraphrased the work, to which Alfred afterwards gave an English dress. The celebrated Junius transcribed this version from a manuscript in the Bodleian Library, adding the various readings of one yet earlier ¹ (if I understand him rightly) in the Cottonian. This tran-

¹ "melioris notæ."

script was afterwards published in the year 1698 by C. Rawlinson, of Queen's College, Oxford, without any attempt at commentary or explanation.

The variations of the two manuscripts are for the most part very trifling. In one instance, however, there is a remarkable difference. The metrical parts in the one (the Bodleian MS.) being translated into prose, while in the other they are rendered very paraphrastically and elaborately into verse. The lines given in the note below¹ constitute the evidence on which this metrical

¹ Dus Ælfred us	<i>Ita Alfredus nobis</i>
Eald spell reahte,	<i>Antiquum opus exposuit,</i>
Cyning West Sexna,	<i>Rex Saxonum Occidentalium,</i>
Cræft meldode	<i>Artem prodidit</i>
Leoðwyrhta list.	<i>Scientiam poeticam.</i>
Him wæs lust micel	<i>Illi fuit volupe imprimis</i>
Ðæt he ðiossum leodum	<i>Quod hisce populis</i>
Leoð spellode	<i>Carmen enarraret</i>
Monnum myrgen,	<i>Hominibus jucundum,</i>
Mislice cwidas,	<i>Miscellanea verba,</i>
Dy leas ælinge	<i>Ne tædium</i>
Utadrife.	<i>Excitaret.</i>
Selficne secg	<i>Proprie laudis mentionem</i>
Donne he swelces lyt	<i>Quandoquidem ipse ita parcè</i>
Gymð for his gilpe,	<i>Efferre studuit in ostentationem,</i>
Ic sceal giet spreca,	<i>Ego tamen prædicabo,</i>
Fon on fitte,	<i>Recipiam me in cantilenam,</i>
Folc cuðne ræd	<i>Monitum populo cognitum</i>
Hæleðum secgean;	<i>Viris dicere;</i>
Hliste se ðe wille.	<i>Audiat qui velit.</i>

The 13th and following lines appear to allude to the modest manner in which the royal paraphrast, in the close of his own prose introduction, had apologized for the probable defects of his version. "Notwithstanding," says his encomiast, "he thus modestly suppressed his own praises, yet I will proclaim them aloud in my lay, as being universally admitted through his nation."

version is attributed to the royal paraphrast; they are in the original MS. subjoined to the prose introduction.

The style of these Ælfredian versions is distinguished from that of the Cædmonian school by its great simplicity of diction, and the absence of those poetical phrases which are so characteristic of the latter, and which appear to have been in the same common use with its followers as the expressions βίη Πριάμοιο, —κατὰ φρένα καὶ κατὰ θυμόν, —ἀκάματον πῦρ, —ποιμένα λαῶν, and the like, were with Homer and his imitators.

The inferences which Hickes has deduced from this difference of styles against the antiquity of the supposed Cædmonian remains have been already stated and considered.¹

It is not however to be concluded, from what has been mentioned as to the absence of particular expressions of a poetical nature, that the language of Alfred is either prosaic or destitute of ornament. We should not be justified in attributing these defects to Euripides simply because we do not find in him the laboured and unusual phraseology of Æschylus; and the difference between the works of Alfred and the reputed Cædmon is nearly of this nature. It is possible, too, that the learned monarch having a classical model before his eyes, and wishing to make his translation as generally useful as possible, may have abstained purposely from a mode of composition which frequently offended against the rules of good taste, and was occasionally so obscure as to offer rather enigmas than metaphors. His philosophical genius must have shown him the defects of this inflated style, and its evident impropriety for the uses of moral and didactic poetry. In general, his taste appears to have led him to the use of the simplest language. Thus in metaphorical passages, where even we should probably adopt language somewhat elevated above common use (though not strained to the absurd height of the Islandic phraseology), he is content with the most obvious and simple. Thus where we should

¹ Vide p. 185.

speak of the gales of adverse fortune, and the storms of care, he scruples not to use the terms—"Rain of sorrows," and "Wind of trouble." In this and some other respects his diction is less highly laboured, and perhaps in a purer taste, than that of his original.

The work in question has hitherto been called a translation of the Boethian Metres. Its execution, however, by no means corresponds with our notions of the fidelity expected from one who should profess to render an ancient author into any modern language. Alfred frequently omits whole sentences together, and yet more frequently expands to an almost immoderate length those which he selects for imitation.

This latter practice he might certainly be in a manner constrained to adopt by the extreme conciseness of his originals, a conciseness which renders many parts of them almost incomprehensible to persons not previously acquainted with the philosophical principles of their author. Both in his interpretation of these, and even of passages in which the sense is to us infinitely more obvious, he must doubtless have been influenced by the wish of rendering them as intelligible as possible to the persons for whose information and improvement they were intended,—persons whom he must have well known to be destitute both of literature and philosophy. Thus, where Boethius simply has

Tibi serviat ultima Thule,

The paraphrast has

Thule, that isle that rears

Its head far westward to the ocean-wave,

Whose summer knows no night, or winter day.

In another passage he illustrates the supposed situation and immobility of the earth, with respect to the moveable heaven which was believed to surround it, by the position of the yolk in the centre of the egg.

For the former practice it will not perhaps be so easy to find an apology, the parts omitted being frequently such as no translator

would have rejected, either on the score of obscurity or want of poetical beauty.

The Metres of Boethius may perhaps be divided, with reference to their subjects, into the elegiac, the didactic, and the theological. It has been attempted to translate one example in each style, and these three specimens will suffice to give a tolerably accurate notion of the general manner in which the royal paraphrast has executed his task.

*CARMINA qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos.
Ecce mihi lacera dictant scribenda Camenæ;
Et veris elegi fletibus ora rigant.
Has saltem nullus potuit pervincere terror,
Ne nostrum comites prosequerentur iter.
Gloria felicitis olim viridisque juventæ
Solatur mæsti nunc mea fata senis.
Venit enim properata malis inopina senectus,
Et dolor ætatem jussit inesse suam.
Intempestivi funduntur vertice cani,
Et tremit effixto corpore laxa cutis.
Mors hominum felix, quæ se nec dulcibus annis
Inserit, et mæstis sæpe vocata venit.
Eheu, quàm surdâ miseros avertitur aure,
Et flentes oculos claudere sæva negat!
Dum levibus malefida bonis fortuna faveret,
Penè caput tristis merserat hora meum.
Nunc quia fallacem mutavit nubila vultum,
Protrahit ingratas impia vita moras.
Quid me felicem toties jactastis, amici?
Qui cecidit, stabili non erat ille gradu.*

I, THAT in happier days attuned to joy
The frequent voice, now sad and woe-begone,
A captive wretch, must sigh and sing of sorrow.
Sore has that sorrow marr'd the poet-fire,

That wont of old, while pleasure yet was mine,
 To breathe so fair and free the genuine lay.
 Now my mind wanders oft, the choicer phrase
 Mingling perchance with rude and uncouth speech.
 Once the world's wealth was mine : blind that I was
 And senseless ! it hath lured me to my fall,
 And left me in this dark and loathsome cell
 Bereft of hope and comfort. Vain delights !
 Since thus ye have deserted me, my soul
 Henceforth shall know you, faithless as ye are !
 How could ye tell me once, ye flattering friends,
 That I was born to bliss ? False was that word,
 For human joys are frail, and short of stay.

HWÆT ic lioða fela	Wel hwæs blindne ;
Lustlice ȝeo	On ðis dimme hol
Sanc on sælum,	Dysine forlæddon,
Nu sceal siofigende,	And me ða berypton
Wope ȝewæged,	Rædes and frofre.
Wreccea ȝiomor,	For heora untreowum,
Singan sarcwidas.	Ðe ic him æfre betst
Me ðios siccetung	Truwian sceolde,
Hafað agæled ðes ȝeocsa,	Hi me towendon
Ðat ic ða ȝed ne mæg	Heora bacu bitere,
Gefeȝean swa fæȝre,	And heora blisse from.
Ðeah ic fela ȝio ða	Forhwam wolde ȝe,
Sette soð cwida,	Weoruld frynd mine,
Donne ic on sælum wæs.	Secȝan oððe singan
Oft ic nu miscyrre.	Ðæt ic ȝesælic mon
Cuðe spræce	Wære on weorulde ?
And ðeah uncuðre.	Ne synt ða word soð.
Ær hwilum fond me	Nu ða ȝesælða ne mazon
Ðas woruld sælða :	Simle ȝewunigan.

It will be immediately perceived that Alfred has omitted many of the lines, and not given very scrupulously the sense of others.

The second specimen, which may be regarded as of a didactic nature, is the 4th metre of the 2nd book.

QUISQUIS volet perennem
Cautus ponere sedem,
Stabilisque nec sonori
Sterni flatibus Euri,
Et fluctibus minantem
Curat spernere pontum,
Montis cacumen alti,
Bibulas vitet arenas.
Illud protervus *Auster*
Totis viribus urget ;
Hæ pendulum solutæ
Pondus ferre recusant.
Fugiens periculosam
Sortem sedis amænæ,
Humili domum memento
Certus figere saxo.
Quamvis tonet ruinis
Miscens æquora reptus,
Tu conditus quieti,
Felix robore valli,
Duces serenus ævum,
Ridens atheris iras.

The introduction of Alfred has been preserved. He has in several cases prefixed a few lines of similar import.

ONCE more the Goddess, as she wont, exchanged
 Her speech for song ; and thus she sweetly told
 Of truth and virtue. “ Never yet I heard
 Of mortal, that might fix his high-roof’d hall
 Unshaken on the mountain’s topmost brow :
 Nor have I known among the sons of earth
 Him that might harbour in a heart of pride
 Wisdom and wisdom’s works. Say, hast thou seen

Him that could rear upon the fleeting sand
His lasting tower of strength? So fares the man
That wisdom's goodly fabric fain would raise
Where the foul brood of earth-born appetites
O'erspread the soul; e'en as that sand shall drink
The rain of heaven, so the insatiate rage
Of this world's wealth drinks dry the golden shower,
Nor cools its thirst withal. Short space endures
The pile that crowns the mountain; the wild wind
Sweeps by, and it is gone: rear it on sand
Swoll'n by the rain, that treacherous soil forsakes
Its tottering base. So falls the soul of man,
Devious and driven from her true place of rest,
When the rude gales of passion and the flood
Of worldly care and vain solicitude
Relentless press on her. What man would find
The joy that knows not failure or deceit,
Swift let him fly the world's delusive pomp,
There for his soul her secret cell to work,
Where he may find some lowly corner-stone
That ne'er may fail him, though the unpitying storm
Rage round it, and the ceaseless blast assail.
E'en such a mansion in its humble state
The Almighty One disdains not to regard;
And wisdom enters there a willing guest.
There shelter'd may he taste a life of bliss
That knows nor fear nor failure. For the wise,
Reckless alike of earthly good or harm,
Place not their hope in aught save that which lasts
When the world's wealth hath perish'd. Thus upheld
By the great Source of Good, they shape their course.
In vain the stormy cares of life assail them,
In vain the rude blast and the whelming surge
Sweep to destruction all their earthly good."

ÐA ongon se Wisdom,
 His gewunan,
 Fylgan glio wordum,
 Gol gyd æst spelle,
 Song soð cwida,
 Sumne ða zeta.
 Cwæð he ne herde
 Ðat on heane munt
 Monna ænig
 Meahte asettan
 Healle hrof fæste :
 Ne ðearf eac hæleða nan
 Wenan ðæs weorces,
 Ðæt he Wisdom mæge
 Wið ofermetta
 Æfre gemengan.
 Herdes ðu æfre
 Ðætte ænig mon
 On sond beorgas
 Settan meahte
 Fæste healle.
 Ne mæg eac fira nan
 Wisdom timbran
 Ðær ðær woruld zitsung
 Beorg oferbrædeð;
 Baru sond willað
 Ren forswelgan,
 Swa deð ricra nu
 Grundleas zitsung
 Gilpes and æhta
 Gedrinced to dryggum
 Dreosendne welan,
 And ðeah ðæs ðearfan

Ne bið ðurst aceled.
 Ne mæg hæleða gehwæm
 Hus on munte
 Lange zelæstan :
 Forðæm him lungre on
 Swift wind swapeð :
 Ne bið sond ðon ma
 Wið micelne ren
 Manna ængum,
 Huses hirde,
 Ac hit hreosan wile
 Sigan sond æfter rene.
 Swa bioð anra gehwæs
 Monna Mod sefan
 Miclum awegeðe,
 Of hiora stede styrede,
 Ðonne he strong dreceð
 Wind under wolcnum,
 Woruld earfoða;
 Oððe hit eft se reða
 Ren onhrereð
 Sumes yimbhogan
 Ungemet gemen.
 Ac se ðe ða ecan
 Azan wille,
 Soðan zesælða,
 He sceal swiðe flion
 Ðisse worulde wlite;
 Wyrce him siððan
 His Modes hus,
 Ðær he mæge findan
 Eaðmetta stan,
 Unið metfæstne,

Grundweal gearone,	De ðær æfter cumað.
Se to glidan ne ðearf,	Hine ðonne æghwonan
Ðeah hit wecge wind	Ælmihtig Good
Woruld earfoða,	Singallice
Oððe ymbhogena	Simle gehealdeð.
Ormete ren.	Anwunigendne
Forðæm on ðære dene	His azenum
Drihten selfa	Modes zeselðum,
Ðara eadmetta	Ðurh metodes gife,
Eardfæst wunigað ;	Ðeah hine se wind
Ðær se Wisdom a'	Woruld earfoða
Wunað on zemyndum.	Swiðe swence,
Forðon orsorg lif	And hine singale
Ealnig lædað.	Gemen zæle,
Woruld men wise,	Ðonne him grimme
Buton wendinge,	On woruld sælða
Ðonne he eall forsihð	Wind wraðe blaweð,
Eorðlicu good	Ðeah ðe hine
And eac ðara yfela	Ealnez se ymbhoga
Orsorgh wunað,	Ðyssa woruld sælða
Hopað to ðam ecum	Wraðe drecce.

The third specimen which I have selected is a part of the well-known Address to the Deity, contained in the third book of the original. The translation of Alfred is in this case highly paraphrastic.

*O QUI perpetuâ mundum ratione gubernas,
Terrarum cælique Sator, qui tempus ab ævo
Ire jubes, stabilisque manens das cuncta moveri;
Quem non externæ pepulerunt fingere causæ
Materiæ fluitantis opus ; verùm insita summi
Forma boni, livore carens : Tu cuncta superno
Ducis ab exemplo, pulcrum pulcerrimus ipse*

*Mundum mente gerens, similique in imagine formans,
 Perfectasque jubens perfectum absolvere partes :
 Tu numeris elementa ligas, ut frigora flammis,
 Arida convenient liquidis, ne purior ignis
 Evolet, aut mersas deducant pondera terras :
 Tu triplicis mediam naturæ cuncta moventem
 Connectens animam, per consona membra resolvis,
 Quæ cùm secta duos motum glomeravit in orbes,
 In semet reditura meat, mentemque profundam
 Circuit, et simili convertit imagine cælum :
 Tu causis animas paribus, vitasque minores
 Provehis, et levibus sublimes curribus aptans,
 In cælum terramque seris, quas lege benignâ
 Ad te conversas reduci facis igne reverti.
 Da, Pater, augustam menti conscendere sedem ;
 Da fontem lustrare boni ; da luce repertâ
 In te conspicuos animi defigere visus :
 Disjice terrenæ nebulas et pondera molis,
 Atque tuo splendore mica : Tu namque serenum,
 Tu requies tranquilla piis : te cernere, finis :
 Principium, vector, dux, semita, terminus idem.*

O THOU, whose works in mute amazement hold
 Earth's wisest sons, all glorious and all great,
 Eternal Lord ! how well and wondrously,
 Seen or unseen, thy creatures hast thou shaped,
 With gentle sway and sovereign intellect
 Wielding at will this beauteous universe !
 To this our middle earth, from first to last,
 The seasons, that now pass and now return,
 In good and seemly order thou hast dealt.
 Thou wisely guidest, as thy pleasure wills,
 Thy creatures ever moving,—still thyself
 Immoveable ;—for none exist before thee,

Greater or mightier or equal known.
 No need compelled thee—for thou canst not need—
 To frame thine universal work ; but all
 Of thine own power and pleasure hast thou made,
 The world and all its wonders ; since to thee
 Nought could they yield of profit or of praise.
 Who deems aright, what can he deem the whole
 But one great offspring of eternal goodness?
 Thine own—for goodness and thyself are one,
 And nought is good without thee.
 Seek we to learn what that thy goodness is?
 Almighty goodness ; ever one with thee,
 It hath no semblance of our mortal nature ;
 For all we taste or know of good on earth
 From thee alone proceeds, in thee alone
 By envy unalloyed ; for none can move
 Envy, where none is equal : and what mind
 Save thine, the all-wise One, could in one vast thought
 Sum up the form and substance of all good?

EALA min Drihten,	Mægne and cræfte.
Ðæt þu eart ælmihtig!	Ðu ðysne middan gearð,
Micel modilic	From fruman ærest
Mærðum gefræge	Forð oð ende,
And wundorlic	Tidum to-dældes :
Witena gehwylcum!	Swa hit getæsoست wæs
Hwæt þu, ece God,	Endebyrdes,
Ealra gesceafta	Ðæt hi æghwæðer
Wundorlice wel gesceope,	Ge arfarað
Ungesewenlicra,	Ge eftcumað.
And eac swa same gesewenlicra ;	Ðu ðe unstillan
Softe wealdest	Azna gesceafta
Scirra gesceafta	To ðinum willan
Mid gesceadwisum	Wislice astyrest ;

And ðe self wunæst
 Swiðe stille,
 Unanwendendlica ;
 Forð simle
 Nis nan mihtigra,
 Ne nan mærra,
 Ne geond ealle ða gesceaft,
 Efnlica ðin :
 Ne ðe ænig ned ðearf,
 Næs æfre giet
 Ealra ðara weorca
 Ðe ðu geworht hafast ;
 Ac mid ðinum willan
 Ðu hit worhtes eall,
 And mid anwalde
 Ðinum azenum
 Weorulde geworhtest,
 And wulhta gehwæt ;
 Ðeah ðe nænege
 Ned ðearf wære
 Eallra ðara mærdæ.
 Is ðat micel gecynd
 Ðines goodes,
 Ðencð ymb se ðe wile ;

For ðon hit is eall an,
 Ælces ðincges,
 Ðu and ðat ðin good :
 Hit is ðin azen ;
 Forðæm hit his utan
 Ne com auht to ðe.
 Ac ic georne wat
 Ðæt ðin goodnes is
 Ælmihtig good,
 Eall mid ðe selfum :
 Hit is ungelic
 Urum gecynde ;
 Us is utan cymen
 Eall ða we habbað
 Gooda on grundum
 From Gode selfum.
 Næft ðu to ænegeum
 Andan genumenne ;
 Forðamðe nan ðing
 Nis ðin gelica :
 Ne huru ænig ælcraeftigre :
 Forðæm ðu eal good
 Anes geðeahte
 Ðines geðohtest.

Although the poems from which these extracts have been made cannot, strictly speaking, be considered as original works, and though from their nature we cannot expect to gather from them any material information with respect to the manners or opinions of the age in which they were written, they have still many claims upon our attention. To say nothing of the interest which they must naturally derive from the rank, the virtues, and the abilities of their illustrious author, the style in which they are *written* is in all probability that which was at the time of their production esteemed

the purest and most correct form of our language. In the eyes of the curious they will possibly obtain an additional value, as being by some centuries the earliest translation extant of a classical author into any European language, and if the opinion of Hickes be well founded, nearly the earliest of Anglo-Saxon Poetry.

Further specimens of Alfred's Boethius may be found in the first volume of Hickes's Thesaurus, and in the second of Mr. Turner's Anglo-Saxon History. Nor is the edition of the whole work, published by Mr. Rawlinson at the latter end of the seventeenth century, a book of rare occurrence.

No. V.

NORMAN-SAXON

FRAGMENT ON DEATH.

THIS inedited fragment of Anglo-Saxon poetry occurs towards the conclusion of a manuscript volume of Homilies contained in the Bodleian Library, and supposed by Wanley (who notices it in his Catalogue affixed to Hickes's Thesaurus, page 15,) to have been written about the time of King Henry the Second.

This short composition appears to present a specimen, not altogether uninteresting, of our language and poetry, at the latest period at which they could fairly be denominated Saxon, and will therefore properly form the concluding article of this Appendix. Productions of this æra are not (either in print or in manuscript) of very frequent occurrence.

The metre in which this poem is written is evidently the alliterative one, universally adopted by the Anglo-Saxon writers of verse. Its rhythm appears, like that of its prototypes, to resemble the Trochaic or Dactylic measures of the Ancients, substituting however, as in all modern languages, emphasis in the place of quantity. It seems to me that it is inferior in regularity both of numbers and alliteration to the earlier specimens of Saxon poetry preserved to us by the labours of Hickes and Junius. This, among other reasons, would induce me to place the time of its composition lower than the æra of the Norman Conquest.

MS. Bodl. 343.

"ÐE wes bold ȝebyld
 Er ðu iboren were ;
 Ðe wes mold imynt
 Er ðu of moder come.
 Ðe hit nes no idiht,
 Ne ðeo deopnes imeten ;
 Nes til iloced,
 Hu long hit ðe were,
 Nu me ðe bringæð
 Wer ðu beon scealt,
 Nu me sceal ðe meten
 And ða mold seoðða :
 Ne bið no ðine hus
 Healice itimbred,
 Hit bið unheh and lah ;
 Ðonne ðu bist ðerinne,
 Ðe helewages beoð lage,
 Sidwages unhege.

*TIBI fuit domus exstructa
 Priusquam natus es ;
 Tibi fuit tellus parata
 Priusquam e matre venisti.
 Celsitudo non est constituta,
 Neque altitudo mensurata ;
 Non est obserata
 (Quàm diu tibi fuerit)
 Donec ego te feram
 Ubi manere debes,
 Donec ego te metiar,
 Et cubile terrenum.
 Nequaquam est tua domus
 Altè ædificata,
 Est ea non alta ac humilis ;
 Ubi es intus,
 Spatium a calce humile est,
 A latere non altum.*

DEATH speaks.

FOR thee was a house built
 Ere thou wert born,
 For thee was a mould shapen
 Ere thou of (*thy*) mother camest.
 Its height is not determined,
 Nor its depth measured,
 Nor is it closed up
 (However long it may be)
 Untill I thee bring

Where thou shalt remain,
 Untill I shall measure thee
 And the sod of earth.
 Thy house is not
 Highly built (timbered),
 It is unhigh and low ;
 When thou art in it
 The heel-ways are low,
 The side-ways unhigh.

Ðe rof bið ybild
 Ðeie brost full neh,
 Swa ðu scealt in mold
 Winnen ful cald,
 Dimme and ¹deorcæ.
¹Ðet clen fulæt on hod.
 Dureleas is ðæt hus,
 And deorc hit is wiðinnen;
 Ðær ðu bist fest bidyte,
 And Dæð hefð ða cæge.
 Laðlic is ðæt eorð hus,
 And grim inne to wunien.
 Ðer ðu scealt wunien,
 And wurmes ðe to-deleð.
 Ðus ðu bist ileyd,
 And ladæst ðine fronden,

Fastigium est exstructum
Pectus tuum juxta,
Ita debes in terrâ
Habitare valde frigidè,
Obscurâ et tenebrosâ.

Januâ caret domus ea,
Et obscurum est intûs;
Illic es arcetè detentus,
Et Mors habet clavem.
Odiosa est ea domus terrea,
Et tristis ad intûs habitandum.
Illic debes versari,
Et vermes partientur te.
Ita jaces,
Et linquis amicos tuos,

The roof is built
 Thy breast full nigh;
 So thou shalt in earth
 Dwell full cold,
 Dim, and dark.
 That clean putrefies
 Doorless is that house,
 And dark it is within;

There thou art fast detained,
 And Death holds the key.
 Loathly is that earth-house,
 And grim to dwell in;
 There thou shalt dwell
 And worms shall share thee.
 Thus thou art laid
 And leavest thy friends;

¹ 'Deorcæ.' This word in writings of an earlier date is uniformly spelt 'deorc,' or 'deorce.' The substitution indeed of the æ for the quiescent e, appears not to have prevailed till after the Conquest. This will show that the copy of Cædmon's hymn given by Wanley (page 287 of his Catalogue) is not, as some have supposed, more pure in its orthography than those published in Hickes and in Alfred's Bede.

² Of the signification of the last two words in this line I am entirely ignorant.

Nefst þu nenne freond
 Ðe ðe wylle faren to,
 Ðæt æfre wule lokien
 Hu ðe ðæt hus ðe like,
 Ðæt æfre undon
 Ðe wule ða dure
 And ðe æfter haten;
 For sone þu bist ladlic,
 And lad to iseonne.

*Habes nullum amicum
 Qui te velit adire,
 Qui unquam spectatum veniet
 Quomodo tibi domus ea arrideat,
 Qui unquam reserare
 Tibi poterit januam
 Et te querere;
 Citò enim es odiosus,
 Et teter ad inspiciendum.*

Thou hast no friend
 That will come to thee,
 Who will ever inquire
 How that house liketh thee,
 Who shall ever open

For thee the door
 And seek thee,
 For soon thou becomest loathly,
 And hateful to look upon.

END OF THE ILLUSTRATIONS.

REPORT OF THE

COMMISSIONERS OF THE
LAND OFFICE
IN RESPONSE TO A RESOLUTION
PASSED BY THE HOUSE OF
REPRESENTATIVES
ON JANUARY 10, 1892
RELATIVE TO THE
LANDS BELONGING TO THE
UNITED STATES

ALBANY:
J. B. LIPPINCOTT & CO.
PRINTERS
1892

ADDENDA ET CORRIGENDA.

Additional Notes to the Song of the Traveller.

* * * *The Editor is indebted for the following observations to Mr. Price, well known to the literary and antiquarian world from his excellent republication of Warton's History.*

P. 12. Breoca Brondingum.] A long account of this person is to be found in Beowulf, cantos viii. and ix. Mr. Turner considers the whole narration as referring to some piratical expeditions of Beowulf; but at that early period of Northern history such an occupation would have been as little disgraceful to the hero, as Thucydides chose to infer it had been in the days of Ulysses. It is rather a tale of rash and fool-hardy enterprize (dol gilpe), as Hunferth very properly terms it, and whose address to Beowulf makes express mention of Brecca's name :

Eart ƿu se Beowulf

Se ƿe wið Breccan wunne

On sidne sæ.

P. 40. Ed. Thork.

The following passage will supply us with another name in the Traveller's Song :

Ɗa hine (sc. Brecca) on morgen tid

On Heaðo-Ræmis

Holm up æt bær

Ɗonon he sohte

Swæsne ƿ (eðele)

Leof his leodum

Lond Brondinga.

P. 41. Ed. Thork.

P. 13. Finfolc Walding.] Here we ought to read Fin Folcwalding; that is, Fin the son of Folc-wald, or, as he is called in Beowulf, Folcwalda p. 83. [See the additional notes to Beowulf, where he is traced as the great-grandfather

of Woden.—ED.] The Traveller's Song has thrown considerable light on this obscure part of Beowulf.

P. 13. Hneaf Hocingum.] The same episode above alluded to contains the name of Hneaf, son of Hildeburh, and apparently married to Holinga, Hoco's daughter. The latter may be presumed to have given name to the Hocings.

Ibid. Wald Woingum.] Of the chief I have no recollection; but his people are noticed among the foes of the Weder-Geat, whose attacks might be expected after Beowulf's death.

Us was a syððan

Mere Wiohinga.

Milts[e] ungyfeðe. P. 216. Ed. Thork.

Ibid. Sweom Ongendðeow.] Of Ongentheow king of the Sweos, a long and circumstantial account is given in the dirge over Beowulf's dead body. He was a prince of the Scyfling race, husband of Ela (Hrothgar's sister); and he fell by the hands of Wulf and Iofor in a battle against Higelac.

Ibid. Offa weold Ongle.] The wisdom and power of Offa are spoken of in the very obscure outline given of the early history of Higelac's queen¹.—Beowulf, p. 147. Ed. Thork.

P. 14. Hroðwulf and Hroðgar.] This passage, while it confirms the general

¹ The Editor ventures, with much diffidence, to dissent from Mr. Price (as well as from the Author of these Illustrations, and from Thorkelin) in the interpretation of the very obscure passage referred to; which does not appear to him to contain any statement that the daughter of Hæreth was married to Higelac, but rather that he had been himself placed under constraint by the violence of that virago. "He was," says the poet (if I interpret rightly), "wise and eminent, although he may indeed for a few years have endured under the shelter of his city the daughter of Hæreth."—"Wis welðungen . ðeah ðe wintra lyt . under burh locan . geþiden hæbbe . Hæreðes dohtor." During the wars which ensued after the slaughter of his elder by his second brother, this heroine may perhaps have taken arms, and acquired such an ascendancy as to drive him to immure himself in some strong hold, 'burh loca'. We are then told that she abused her power by her profusion and arrogance; and in the height of her pride would not permit any one so much as to gaze on her, but punished such temerity by instantly hewing the offender in pieces with her own hand and sword;—an accomplishment (as the bard remarks) "not altogether feminine nor becoming a damsel, however exquisite her charms might be." In order to tame these excesses, it was proposed that she should be married to some

accuracy of Hrothgar's history in *Beowulf*, throws some light on an obscure digression made by the hero in narrating his adventures to Higelac. But in the Traveller's Song we must consider "ingeldes" to be a proper name; as is clear from the context, and confirmed by the following passage in *Beowulf*:

... ðan Ingelde
Weallað wælniðas. P. 155. Ed. Thork.

These are the only passages having a direct connexion with, or receiving illustration from, the narrative of *Beowulf*. But several of the remaining names are either the same with those occurring in the great Northern epic cyclus, or bear a strong resemblance to them; and it is by no means improbable that they have furnished the minstrels of a later time with appellations for their heroes: for nothing is more satisfactorily impressed upon my mind, than that the legal doctrine of uses, especially that part of it called "shifting uses," though only known in Westminster Hall within these few centuries, has been constantly acted upon in all traditionary matters. For when tradition made "a feoffment in fee" of certain marvellous deeds and attributes to any popular hero, it was always with a proviso "that the right and property therein should cease as to the said hero, and go over to a stranger," upon the said stranger becoming the favourite of the day. Hence the extraordinary fictions relative to Attila, Theoderic, and Ermanric, which, contradictory as they are to the real story of their reigns, still contain a certain admixture of well known circumstances. But to return.

The name of Ermanric is once incidentally mentioned in *Beowulf*, but it can hardly be in allusion to the Ermanric of the present poem.

young champion; and she was accordingly (we are not informed how her own consent was obtained, which must apparently have been an achievement of some delicacy and difficulty) shipped off on a matrimonial voyage, by her father's advice, to the court of Offa, "where in the royal seat and in great prosperity she enjoyed every happiness of life, and was constant to the love of the ruler of men:" whence it appears that she was the wife of *Offa* and not of *Higelac*. From the remaining lines it should further seem that she became instrumental in increasing the power of the former monarch.

The poet rather hints at than states these circumstances, as being then familiar to the persons he addressed; and hence his brief allusions are almost unintelligible to us who are deprived of the clue which a knowledge of the story of *Offa* would supply. The references in the Traveller's Song and *Beowulf* indicate that it must once have been popular; and it may still perhaps be recovered, like the romance of *Haveloke* and the tales of *Wade* and his *Boat*.—Ed.

Nænigne ic under sweȝle	Brosinga-mene
Sælran hyrde	Sigle and sinc fæt
Hord-maðmum hæleða	[He ðurh] searo-niðas fealh
Syððan Hama atwæȝ	Eormenrices
To Here-byrhtan byrig	Geceas ecne ræd. p.91-2. Ed. Thork.

I infer this for two reasons:—first, because the Brisinga-mene, the well-known attribute of the Northern Queen of Love (Freyia), could only have been bestowed upon a mortal hero in fictitious history; and secondly, the elder Ermanric, both in real and fabulous story, was wounded by, and was the destroyer of, a certain Ammo or Hamo. The death of Ermanric in the *Edda* and *Wilkina-Saga* is obviously taken from the narrative of Jornandes, who states that the Gothic king, having caused a Roxolan woman named Sanielh (Svanhilda) to be torn in pieces by wild horses, as a punishment for the defection of her husband, he was attacked and sorely wounded by her brothers Sarus and Ammius (Saurli and Hamtheir, *Edda* and *Volsunga Saga*). A MS. of Jornandes, of the twelfth century (cited by Peringskiöld in his notes to *Cochlæi Vita Theoderici Regis*, p. 277), contains the following note at the close:—“*Cum Historiographus narret Ermanricum Gothorum regem, multis regibus dominantem, tempore Valentiniani et Valentis regnasse, et a duobus fratribus, Saro et Ammio, quos conjicimus eosdem esse qui vulgariter Sarello et Hamidiech dicuntur, vulneratum in primordio egressionis Hunnorum per Maotidem paludem.*” In the fabulous narrative, Saurli, Hamtheir, and Svanhilda, are the children of Gudrunr, Sigurdr’s widow, who we know was once the possessor of Andvar’s ring; and if we are allowed to assume that Hama received the Brosinga-men from her, we should advance one step nearer in the resemblance between the Gothic and Grecian mythos, and have a perfect counterpart to the necklace of Eriphyle, both in the effects and origin of this mysterious ornament. When the Theban annals tell us that Cadmus and Hermione proceeded into Illyrium, and there became transformed into serpents, we have no difficulty in translating this into their apotheosis. But how did Hermione dispose of her necklace? *Nobis tota res mera tenebræ, et feliciorem vatem exspectamus.*

Bicca may have supplied the Volsunga Saga and Saxo with their insidious Bike. Gifica is obviously the Gibicus of the Burgundian Laws; the Gibicho of the Latin metrical romance *De primâ expeditione Attilæ*. The same fable may have borrowed its Hagene, who was sent by Gibicho as a hostage to Attila, from the Hagen-Holmricum of the Traveller’s Song. It is a well-known name in the great Northern cyclus. Witta will recall the memory of Wittich, Weland’s son; and Wada is the name of Weland’s father. Accord-

ing to the Wilkina-Saga, Wade lived in Sealand, in which and the adjoining country the Helsing have left a record of their residence in Helsingborg, Helsingör, and Helsing. Sighere is obviously the Danish Siggeir; and Sceafa the same name with Scef the father of Scyld (*Beowulf*, p. 1.). The Wenla may be the Wendla-leod of *Beowulf* (p. 28), where we also find the Geftha:

Næs him ænig ðearf

Ðæt he to Gifðum

Cððe to Gar-Denum, &c. p. 186. Ed. Thork.

The Wineda are a Sclavonian race who succeeded the Wendla-leod in the occupation of "Wynt-land." Guth-here is the Gundicar of Prosper Aquitanus (p. 745), who fell in the contest against the Huns. The term in the text is no corruption, but a translation of the Burgundian name, and which in the Laws is written Gundaharius or Gunther. The story of Ealhild is not clearly before us. It is evident that she visited Ermanric's court; and as the Traveller says that *he* was in Italy with Ælfwin the son of Edwin, who was therefore Ealhild's brother, we may assume that their object was a matrimonial alliance. From the circumstance of her presenting the bard with a ring (for so I interpret the passage) at the same time that he received another from Ermanric, it may be presumed that she was married to this monarch. In the Wilkina-Saga we are told that Odilia was married to Sifka, Ermanric's chief counsellor, and that her chastity was violated by the Gothic king during her husband's absence. Has this been taken from Ealhild's history, and was she married to one of Ermanric's courtiers? It is a little remarkable, that in the opening of the Traveller's Song Ermanric is called "a wrath-ful warlock." Still I incline to think that she was wedded to Ermanric. In *Beowulf* we have a Hethcyn (189). Sifecan is obviously the same name with Sifka. Gislhere occurs in the list of Burgundian kings recited in the Laws—Gislaharius; and, together with the other princes of his house, has been received into Sigfried's history. Wither-gield may be the same with the Withergyld of *Beowulf* (154); and Wudga and Hama may have furnished the old poem of Alpharts Tod with its Witige and Heime, the leaders of Ermanric's armies. But the names alone of many of these are given in the Traveller's Song; and to claim any identity of person from such premises, would be to adopt the rationale of Fluellin.

In a few instances I should feel disposed to offer a different version from the late Mr. Conybeare; but these are of no great moment. In two or three

passages the text is rendered obscure by an inaccurate disposition of the words. Thus in the early part we ought to read—

P. 11. He mid Ealh-hilde,	He with Ealhilde ¹ ,
Fælre freoðu-webban,	The faithful lovely dame ² ,
Forman siðe	In his first journey
Hreð cynynges, &c.	[Sought the home of] the haughty king.

In the following passage the sense is not perfectly intelligible to me, unless we accept Wala as a proper name:

<i>Ibid.</i> Ðara wæs Wala,	Of them was Wala,
Hwile selast,	Whilom the most prosperous,
And Alexandreas	And Alexander
Ealra ricost.	The most wealthy of all.

Indeed, from the further mention of Cæsar's (*i. e.* the Roman Emperor) holding rule over Wala-rice, I should conceive it an allusion to the first founder of the Gualic dynasty. In the earlier periods of history this country extended from Walland—the country of the Walloons—to the Pyrenees. Hence the Teutonic adjective 'Waelsch' or 'Walish,' *Welch*, &c.

The following arrangement will restore the alliteration, which is not preserved in the present text.

P. 18. Ðoñ ic be songe	Then in my song
Secgan sceolde,	I should say,
Hwær is under swegle	Where is under this heaven
Selast ðisse	The most generous
Gold hrodene cwen	Queen adorned with gold
Giefe byrtian,	To distribute her gifts,
Ðoñ wit scilling	When we two
Sciran reorde	To share her fee by our eloquence
For uncrum sige-dryhtne	Before the illustrious lord of us both
Song ahofan:	Raised our song.

The sense would also be improved by reading 'ham' for 'ðam' a few lines above; as we have in *Beowulf*

<i>Ibid.</i> Ða' ic to ham bicwom.	When I had come home.
------------------------------------	-----------------------

¹ The Editor is responsible for these translations.

² 'Freoðu-webbe,' or 'freoðu-webba,' which also occurs in *Beowulf* (p. 148. Ed. Thork.), is clearly from the context a poetical expression for 'woman.' Possibly, from its derivation, it may mean "the weaver of love."—Ed.

In the lines,

- | | | |
|--------|------------------------------|----------------------------|
| P. 19. | Emercan sohte ic and Fridlan | I sought Emerca and Fridla |
| | And East Gotan, | And the Eastern Goth, |
| | Frodne and godne, | Wise and good, |
| | Fæder unwenes— | The father of Unwen— |

there appears to be an omission; unless 'frodne and godne' refer to Fridla, which would be a most unusual construction. At all events I should take 'unwenes' to be a proper name (Unwin?), as I suspect to be the case with 'hreada' (Qy. Hread-Gotan?), and more strongly so with 'Wistla' (Qy. Wistula?), in the following passage:

- | | | |
|--------|--------------------|-------------------------------|
| P. 20. | Ðonne hreada here, | Then the host of the Hreada, |
| | Heardum sweordum, | With their hard swords, |
| | Ymb wistla-wudu | At the wood of Wistla |
| | Werzan sceoldon | Should defend |
| | Ealdre eðel-stol | With their life their country |
| | Ætlan leodum. | Against the people of Ætla. |

The passage immediately following I would arrange thus:

- | | | |
|--------------|--------------------------|--------------------------------------|
| <i>Ibid.</i> | Deahte ic hy a nihst (?) | Them in the next place in my thought |
| | Nemnan scolde. | I should ever record. |
| | Ful oft of ðam heape | Full oft from that band |
| | Hwynende fleaz | In the conflict flew |
| | Giellende zar | The sounding dart |
| | On grome ðeode. | Against the fierce host. |

For 'leoht et (?) lifsomod,' read 'leoht and lif somod,' i. e. *light and life at once*.

Additional Note by the Editor on the Historical Traditions preserved in the Poem of BEOWULF, and the Age in which the Action of that Poem is placed.

THE historical allusions contained in the episodic parts of this poem are so many, so minute, and so consistent with each other and with the notices contained in the Song of the Traveller,—an independent document,—that it seems impossible to dismiss them as mere fictions of imagination. Indeed,

the mode of allusion which refers to them with brevity as well known events, and the circumstance that they are never introduced as subservient to any purpose connected with the main action and narrative of the poem, militates altogether against such a supposition.

It is true, indeed, that the narrative is mingled with much of romantic fiction: but a very short period, especially in barbarous ages, suffices to permit the introduction of ornaments, as they were esteemed, of this nature. The adventures of our Richard Cœur de Lion we know to have been thus embellished or disguised by the minstrels of the age immediately succeeding his own. The Homeric writings afford a case exactly parallel. Neither the supernatural machinery of the *Iliad*, nor all the *speciosa miracula* of the *Odyssey*, prevent the critical inquirer from receiving as generally authentic, the historical and geographical notices scattered through these poems; and the scepticism of Bryant has found but few partisans.

Yet it is obvious that the attempt of Thorkelin to conciliate these notices with the later traditions of Danish story preserved by Saxo Grammaticus, resting on the most forced conjectures, and supported only by the most arbitrary mutilation of the names of the sovereigns and heroes mentioned, is altogether unworthy of attention.

While these pages are passing through the press, an observation has occurred to the present Editor which appears to throw some additional light on the period to which tradition assigned the events recorded in the poem; and this must evidently be a material step towards clearing up their true historical relations.

It may be remembered that Hrothgar, the king of the Danes, whose deliverance from the fiendish enmity of the Grendel by Beowulf forms its primary subject, is said (canto xvi.) to have been engaged, together with his father Healfdene, in war against the Frisians, then subject to Fin the son of Folcwald. Now the same names, in the same succession, may be found in one of the genealogies of Woden, the common ancestor of the monarchs of the Heptarchy, or rather Octarchy, established in this island; and in such a position that, counting backwards from Hengist, and allowing about thirty years for a generation, we shall be led to fix his æra, and consequently that of the contemporary chieftains commemorated in our poem, between 150 and 200 years after Christ.

The genealogy alluded to is that given in the Chronicle commonly ascribed to Nennius, but in truth, according to the earliest and best MS. lately discovered in the Vatican and edited by Mr. Gunn, compiled by Mark the Hermit in the tenth century.

It must be stated, however, that in the place of Folcwald, all the MSS. of

the Saxon Chronicle (which repeats the genealogy more than once), and the parallel or derivative authorities of Asser, Florence of Worcester, Matthew of Westminster, &c., uniformly substitute 'Godwulf.' The line as given by these authorities respectively is here subjoined.

<i>Nennius (Gunn's Ed.).</i>	<i>Nennius (Gale's Ed.).</i>	<i>Saxon Chronicle.</i>
Geta.....	Geata.....	Geata
Foleguald or Folcwald ¹	Folepald (Folcwald).....	Godwulf
Finn.....	Fuin (Finn).....	Fin
Fredulf.....	Fredulf.....	Friðowulf
Frealof.....	Frealf.....	Freoðolaf
Vuoden.....	Vuoden.....	Woden
Guechta.....	Guecta.....	Wecta
Guicta.....	Gugta.....	Witta
Guictzlis.....	Guitzils.....	Wihtgils
Hors Henegest.	Hors Hengist.	Hengest Horsa.

Are we to suppose, then, that Folcwald and Godwulf were different names for the same individual? or rather to conjecture that the transcriber of Nennius was led into accidental error from the common principle of association, as being familiar, from the traditions above alluded to, with the name of Fin Folcwalding?

Some of the earlier members of this genealogy coincide with the Danish kings mentioned in the introductory lines which precede the first canto of Beowulf (see the note subjoined to this article).



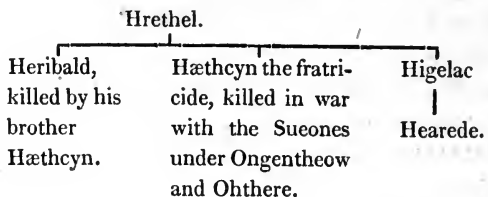
In the hope that it may lead some one more familiar than myself with the earlier Scandinavian traditions to prosecute an inquiry, in itself certainly interesting, I am induced to subjoin the following synoptical view of the principal geographical and historical allusions in Beowulf, digested under the several tribes to which they relate. Many of them are completely disguised in the edition of Thorkelin.

¹ Gale's edition of Nennius (c. 28. p. 105) reads 'Fuin and Folepald,' which, from the similarity of *p* and *w* (*p*) in MSS. of the Saxon period,—a source of corruption which has frequently affected the text of Gale,—is probably a misprint for Folcwald; the *e* and *c* being constantly interchanged by errors of transcription. A MS. of this Chronicle in possession of the present Editor, and apparently of the fourteenth century, reads 'Finn and Folowald.' From the collation of these various readings no doubt can remain that Folcwald is the name intended.

1. Geatas, supposed by Thorkelin to have inhabited Pomerania and Rugen; called also Wederas, Weder-geatas, and Sæ-geatas. Cities mentioned as belonging to them, are Rafnsholt or Rafnwudu, and Beowulfsburg.

The Scylfings were the royal tribe. These are also mentioned in the prose Edda, where they are derived from king Skelfr, and in Snorro.

Their kings enumerated in this poem are



On the death of Higelac and his son Hearede in battle, Beowulf the hero of the poem succeeded to the vacant throne. Beowulf was in turn succeeded by Wiglaf, son of Wihtstan.

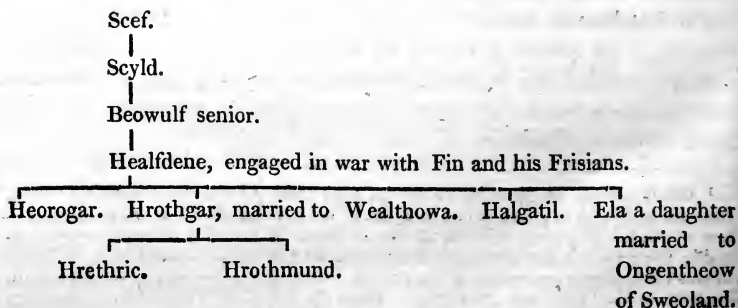
2. Dene [Danes], also named Deningas. The subdivisions North Dene, East Dene, Suth Dene, West Dene, and Gar Dene, all appear to constitute one people, the subjects of Hrothgar, and not independent tribes as Thorkelin supposes.

Their country was two days' voyage from that of the Geatas.

Heort and Byrhtanburg, or Here-byrhtanburg, are named as their cities.

The Scyldings were the royal race, derived from Skiold, who occurs in all the traditional histories of Denmark.

The kings enumerated in the poem are



3. Sweos or Sueones, apparently the same with the Sueones of Tacitus, a kindred race with the Geatas, but independent, and sometimes engaged in hostilities against them.

The Scylfings (as among the Geatas) appear to have been the royal race.

Kings mentioned :

Ongentheow, married to Hrothgar's sister Ela, killed in a war
| against the Geatas under Higlac.
Ohtthere.

The Frisians and the Sueones appear to have been usually allied in war.

4. Fresnas (Frisians).

Kings mentioned :

Folcwald.

Fin, married to Hildeburh, engaged in war with the Danes under
| Healfdene and Hrothgar.

Hnæf, killed in the Danish war, married to Holinga daughter of Hoco.

5. The Brondings are mentioned apparently as having been opposed to Beowulf in an expedition, wherein he encountered their king Brecca, the son of Beanstane, at Heatho-ræmis; but the passage is very obscure.

Incidental allusions also occur to the following tribes :

6. The Wælsings (Volsungr of the Edda), and the hero Sigmund (Sigurdr Fafnirsbana).

7. The Wylfingi (the Ylfings of Hrolf Krakas Saga).

8. The Francs.

9. The Wioings.

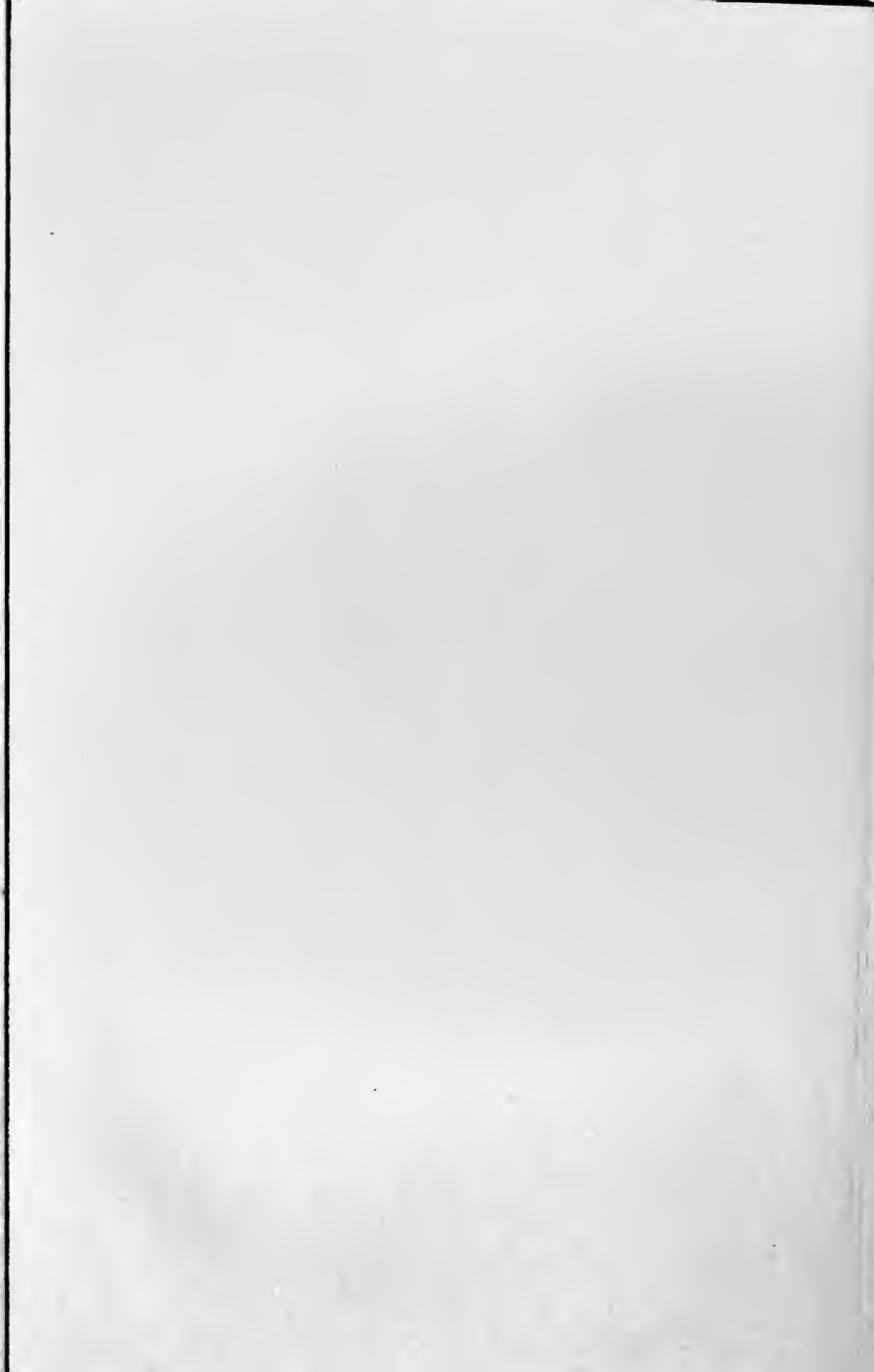
If there be sufficient ground for referring these traditions to the second century, the period in which they were originally compiled, considering the nature of the details to which they extend, and the abrupt brevity of the allusions to them as to well known historical facts, must assuredly have been anterior to the invasion of Hengist and Horsa in the fifth century; and the materials, therefore, from which the poem of Beowulf was afterwards composed, may have been imported in their train in the form of those heroical songs which

ERRATA.

Page	Line	
xlvi.		note ³ for quoted, read quite.
lvi.	1	for trewon, read Trewon .
lxii.	2	for the earlier, read some of the earlier.
xc.	17	for At length they perceived and beheld with joy that the beams of the bridge were firmly placed, read Then did they perceive and earnestly note that they found there stern warders of the bridge.
<i>Ibid.</i>		note ³ for bricze-weandas bitene, read bricze weardas bitere.
xciii.	25	for he had ever shared the possessions which his chieftain owned * * *, read he leapt upon the mare which his lord had owned, upon its housings [graihts]. (<i>Suggested by Mr. Price.</i>)
<i>Ibid.</i>	30	for * * * * It had indeed been some credit to them to have then remembered, &c. read and with them more of the men than it were any credit [<i>i.e.</i> than a sense of honour would have permitted], if they had remembered, &c.
<i>Ibid.</i>		note ² for maðon, read ma ðon.
15	1	for Generi (humano) datum, read A genere separatus.
49	24	for "When (continues the poet) the son of Eglaf had ceased from the praises of his own heroic enterprise," read "Even the sarcastic son of Eglaf (as the poet informs us) found himself on this occasion compelled to abstain from his usual arrogant speeches, and to acknowledge in silence the manifest proofs of the hero's superior prowess."
57	1	for brayed, read braved.
74	26	for Scylding's, read Scylfing's.
179	10	for Aut ubi sua, read Vel utrum juvenum istorum.
189	4	for p. 72, read p. 75.
193	16 & 17	for fifty days and fifty nights, read forty days and forty nights.
204	23	for lithis st, read this list.
231	6 of note	for senectum read senectam.
265	18 & 19, 2d col.,	for ðeah ðe hine Ealneꝥ se ymbhoga.
		read ðeah ðe hine ealneꝥ Se ymbhoga.

LONDON:
PRINTED BY RICHARD TAYLOR,
SHOE-LANE.









BINDING SECT. MAY 23 1967

PR Conybeare, John Josias
1505 Illustrations of Anglo-
C58 Saxon poetry

**PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET**

UNIVERSITY OF TORONTO LIBRARY
